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Pope Pius XII on the Food Crisis

Text of a broadcast by Pope Pius XII on April 4, 1946

WITH Our heart in the grip of deep anguish, We speed a cry of appeal today to the conscience of the world, to the sense of responsibility of the leaders in political and economic life, to the people's spirit of human sympathy and mutual charity, to all who have eyes to see and ears to hear, to all who are able to rise above conflicting opinions, to impose silence on the rancor begotten by the war, and have left their minds and hearts open to the holy voice of human brotherhood.

And in particular We appeal to all those who, united with Us in the Christian faith, and fed on the doctrine and the law of Christ, can see in this appeal to their brotherly spirit the touchstone of a sincere and intense love of God. Poor humanity, just emerged from the river of blood through which it passed in the years of war, is mounting, in search of peace, a path ever rougher, ever steeper, ever more beset with brambles.

At its every step arise new hindrances and obstacles, the seriousness of which very few suspected in the first flush of hard-won victory. While statesmen, in their deliberations, often beset with difficulties, are trying to lay the first foundations of political and economic reconstruction, and to remove or at least smooth out the inevitable discrepancy of opinions and interests, lo, behind them rises the threatening spectre of famine. As the experts bend over their statistics and the columns of figures slowly lengthen out under their eyes, they see forced on them the insistent and bitter certainty that the sinister shadow of famine rests on at least a quarter of the entire population of the globe.

Over immense territories it threatens to reap whole multitudes unless timely remedies are brought to bear, and their number makes almost insignificant the undoubtedly impressive host of combatants and non-combatants struck down on all the fronts of the last war.

Various unforeseen and unforeseeable circumstances have aggravated the already formidable difficulties of provisioning; in eastern Europe insufficient cultivation of the soil due to the war's onrush and the subsequent forcible driving away of a great part of the local population; bad wheat harvests in southern Europe and the lands which border on it—poor harvests, especially of rice, in eastern and southeastern Asia and drought in South Africa. The consequences are becoming visibly clear. They are an increased and indispensable need of importations for Europe in these months before the coming harvest and an imperious necessity of aid for the populations of the other territories We have named which in normal times were self-sufficient.

Undoubtedly vast regions produce much more than is needed by their own populations. But not to speak of those which unhappily found themselves involved in the world conflagration and experienced war and post-war devastation, notable supplies, which had been accumulated, were withdrawn from the public market during the conflict and used as fodder for animals or subjected to chemical-industrial processes.

CRISIS STILL WON'T BE OVER

In any case, even with the provisions still available, to tide things over till the next harvest will not be possible without grave difficulty and unless every available means is used. And even so, at the beginning of the harvest practically nothing will remain in reserve.

The difficult food situation, in consequence, will not be definitely solved even then; it may persist, which God forbid, until the following harvest.

So there will be almost sixteen months during which the daily prayer which we send up to our Father in Heaven, even in times of prosperity, will have to become more earnest and more fervent: Give us this day our daily bread! We doubt not that the peoples who, in the prosecution of their war objectives, showed such a great power of organization and such an heroic spirit of sacrifice, will give proof of the same qualities now that there is need to snatch from death millions of human beings. It is a question of setting free what stocks still exist and then of building up new ones, of preventing the waste of foodstuffs or their use for any other

immediate purpose than that of nourishing man, of avoiding inconsiderate or unjustifiable cessation of work, of setting apart adequate transport facilities or taking the necessary financial measures, or seeking and using every possibility of sowing.

These are matters all of which require organizational ability and the spirit of sacrifice. Nonetheless, if organization, however expert and strong, were to be reduced to no more than an administrative policy; if the spirit of sacrifice, urged even to heroism, were not to be fired by an ideal higher than that of mere military or national discipline, it would be little indeed.

EVOKES UNREST AND PERILS PEACE

The human race is threatened by famine. And famine, of itself, is the cause of incalculable unrest in the midst of which the future peace, as yet only in germ, would run the risk of being suffocated before being born. And yet how necessary is peace for every people of this earth! In the face of this common peril there is no room for thoughts of vendetta or reprisal, for lust of power or domination, nor for any desire of isolation or of a victor's privileges. That is very well understood in North America.

In this great world offensive against famine the United States has generously taken the lead. It has placed at the service of this holy cause its gigantic power of production. It has doubled efforts to increase the surplus of foodstuffs destined for exportation. Canada, too, as we know, is taking the same way in its traditional liberality. For its part Great Britain, with timely forethought, has convoked in its capital an international conference to discuss food problems, and in the meantime has left in force wartime restrictions on the use of many eatables.

It is certain that a small, scarcely noticeable, rationing in the better supplied countries would result in such saving of food as would afford other peoples, harder hit by famine, a marked relief in their more urgent needs. For that reason We look trustfully to the States of Latin America. In the past the noble hearts of their citizens, our dearest sons and daughters, have been opened wide to every appeal of charity, to all great interests of humanity.

ARGENTINA, BRAZIL, THE GRANARIES

Divine Providence has assigned them in our days a magnificent task: to be the dispensers of its gifts. It is a task such as the Patriarch Joseph had in the years of want when he was put in charge of the granaries of

Egypt. In very truth the granaries of the world, the Argentine and Brazil, on the eve of the calamities, saw their immense lands answer to their labor and their agricultural methods with a fertility surpassing that of pre-war years.

They are, therefore, in the happy position of being able to reestablish in large measure the shaken equilibrium by lending aid to their more needy brothers. May the conviction penetrate everywhere that the present threat of famine is a common danger which should draw together all the peoples in brotherly solidarity and union such as leaves behind it all differences, all conflicts, all particular interests.

What does it matter, at this moment, to know where to lay the responsibilities or what share in them falls to each one for the wrongs and fatal negligences? What does it matter to ascertain who is more or less worthy of help?

What is really urgent now is that prompt and sufficient succor reach wherever need is making itself felt.

WARNINGS OF RESPONSIBILITY

Today more than ever it is time to hearken to the words of the Saviour: "As long as you did it to one of these, my least brethren, you did it to me" (*Matthew 25, 40*).

It is time to attend also the bitter reproach He makes to whoever for selfishness or indifference does not come to the aid of his neighbor in an obvious state of need.

In effect these warnings show the grave responsibility before God of all those who because of their special gifts or because of their position are summoned to ward off that danger in a directive or in an executive capacity by reason of their office or by their private effort.

They show the grave responsibility before God of all who by their foresight and diligence and wise economic arrangements in the production, transport and distribution of food have it in their power to alleviate the misfortunes of many.

And those same warnings show the yet graver responsibility before God of those whose cruel selfishness in accumulating and hiding provisions or in any other way shamefully exploit the misery of their neighbors, individuals or peoples for their own personal profit or to enrich themselves by illicit speculation or vile forms of trade.

It would be fatal to think that the crisis can be overcome unless tranquility and public order are maintained.

It is necessary that all remain calm. History shows us only too often the disastrous results of that delusion which drives hungry mobs to revolt and pillage. That is like claiming to make the fields fruitful by sowing sparks in the desolate stretches of stubble.

WOE TO INCITEMENT

Woe to those who would will to start the fire by incitements to useless disturbances. Woe to those who stir it up by the sight of their scandalous luxury and by their extravagance. Extravagance! Fathers and mothers of families: See to it that your children better appreciate the sacredness of bread and of the earth which gives it to us. Our age has forgotten it too much. From a decent simplicity of life it has slipped insensibly into seeking and satisfying unhealthy pleasures and fanciful needs.

And, lo, God, making scarcer His gift of bread, has willed by this hard lesson to call it back to the straight path. May this lesson be taken in a docile spirit and lead to the establishment of a better economic and social order!

During the war years death passed forward and backward along the lines of battle and penetrated deeply into each land, striking down innumerable victims among the combatants and civilian populations.

It is time that we bar its way now that we see it getting ready to spread incomparably vaster carnage than that produced by the fire of arms. We must not allow it to engrave on millions of tombs of innocent children the tragic words of accusation: "The little ones have asked for bread, and there was none to break it unto them" (*Lamentations 4, 4*).

THE GRAND VISION URGED

Hearken all of you individuals and peoples who have the means in one way or another to come to the aid of your brothers, hearken to the prophet's exhortation: "Deal thy bread to the hungry" (*Isaias 58, 7*).

But fix your gaze on the grand vision: it is not only the earth's hungry who at this moment hold out to you their suppliant hands. Christ Himself asks you for the bread of which His poor are in want. Every mounthful of food which you give to them is given to Him. Every mounthful which you refuse them is refused to Him.

The day will come in which what many do not see even yet will be made manifest before the eyes of all, when the Supreme Judge will appear in the majesty of His justice to pronounce before all mankind His irrevocable sentence.

Unhappy forever will they be on whose arms will resound the terrible condemnation: "Depart from me, you cursed. . . . For I was hungry, and you gave me not to eat" (*Matthew 25, 41-42*).

But blessed forever those who will hear the divine words of infinite sweetness, "Come, ye blessed of my Father . . . for I was hungry, and you gave me to eat. . . . As you did it to one of these, my least brethren, you did it to me" (*Matthew 25, 34-40*).



Understanding Mission Needs

Understanding of the real mission needs and problems is vitally important for American Catholics today. Our role in the future calls for the strongest, hardest-driving motives there are, for which full understanding and firm convictions are necessary. Yet on a rough estimate, twenty million out of our twenty-five million American Catholics do not read anything regularly about the missions. The results show it. At least seven countries in Europe, each with smaller Catholic populations than ours, have surpassed us in missionary activities. Holland, with one-eighth of our population, does approximately three times as much as we do, and almost all of it within the last few decades.

Much has already been done to foster interest in the missions, but apparently not enough to enable us all to meet the role which the Providence of God seems to have in store for us when the war is done. With three-fourths of the human race still outside the Church of Christ, with Europe prostrate for years to come, the Holy Father will most certainly turn to us more and more for leadership in the work of the missions. There is just the possibility that we might be satisfied with what we are doing at present, that further demands may seem an imposition, unless we understand better the magnitude of the work ahead and the privilege that is ours to have a part in it. The time is coming sooner than we realize, and it's time now to think about it seriously.—NORTHWEST PROGRESS, *Seattle, Wash.*, Aug. 10, 1945.

The Color Line

THEOPHILUS LEWIS

*Reprinted from The Interracial Review**

B RANCH RICKEY, president of the Brooklyn baseball club, and one of the smarter publicity men in sports, recently announced that he had signed a Negro shortstop for the Dodgers. The first Negro to sign a major league contract is Jackie Robinson, who, since his honorable discharge from the army, has been playing with the Kansas City Monarchs, a semi-pro colored team. This summer he will play with the Montreal club, the Brooklyn "farm" in the International League.

Coming in the middle of the football season, when public interest was focused on Fall and Winter sports, Rickey's announcement caused a week-long sensation. Expressions of approval or censure came from league officials, professional ball players, hundreds of fans and numerous individuals and organizations interested in better race relations. In a statement to the press, Rickey declared that he had received 5,000 expressions of sentiment, in phone calls, telegrams and letters. Messages of approval were in 500 to 10 majority.

The most vehement opposition came from league officials and working ball players, as might be expected.

League officials, as owners and executives, derive a lucrative income from baseball, and after the way of business men they are inclined to favor the existing order, fearing that any change at all may be a change for the worse. Many professional ball players are from the South, where race prejudice is a social habit, and their opposition to colored players in professional baseball follows the pattern of life in their home communities. When they take second thought on the matter, many of them will change their views.

Most sports writers on the metropolitan newspapers applauded Rickey's action, and even in the South writers were not unanimous in their criticism. The writers reflect the prevailing attitude of the public, for in baseball, as in other sports, the color line is vague and wavering. It does not prevent colored teams from playing against white teams. It only bars colored players from organized baseball where the big money is.

"When I arrived in Brooklyn," says Rickey, "I found Negro clubs playing in Ebbets Field. I decided then and there the Negro problem

in our major leagues would require an early solution." Rickey might have observed that colored teams also play in Yankee Stadium and the Polo Grounds, the other major league ball parks in New York. They have been playing in those parks for years. There are also a number of strong semi-pro white teams in the metropolitan area which include colored teams on their regular playing schedule.

INTERRACIAL BASEBALL

The outstanding semi-pro white team is the Bushwicks, whose park seats more than 20,000 fans. Their games with the Black Yankees, Newark Grays, Cuban Stars and other colored clubs are always sell-outs. The terms "professional" and "semi-pros," incidentally, are essentially fictitious. Both pros and semi-pros play for money, sometimes in competition with each other. The only difference is that the professionals are included in the setup of organized baseball, with its major, minor and descending order of alphabetical leagues. The designation professional or semi-pro is not necessarily descriptive of a team's playing ability. The Kansas City Monarchs, with whom Robinson played last year, may be a stronger club than Montreal, where he will play next summer. The Yankees, the Giants, and Mr. Rickey's Dodgers frequently play exhibition games with colored

clubs on off days during the season, and the colored clubs frequently win.

For many years white players from various clubs have formed post season "all star" teams, and, as Joe Williams says, "have shown no scruples against playing *with* or against Negroes . . . where the opportunity to pick up stray dollars is inviting." Note the *with* in Mr. Williams' observation. He is referring to those far from rare instances when white and colored players join up in the same team. Some contests are between all Southern and all Northern teams. In those games the Northern team may be composed exclusively of Negro players while the Southern team will include members of both races. Still, the athletes who play on the same team with colored players in exhibition games tell reporters they will never, never, never welcome Negroes in organized baseball. Such are the vagaries of race prejudice.

The post-season games are probably the peak of the sport. The competing teams are recruited from top drawer baseball ability without regard for color or classification. White professionals who through the years have played with or against colored semi-pros include such renowned figures as Homerun Baker, Rube Marquard, Jeff Tesreau, Lou Gehrig, Babe Ruth, Dizzy Dean and Bob Feller. Some Southern players, notably Dizzy Dean, always an exuber-

ant talker, are inclined to wax eloquent in praising the prowess of colored players. Dean has declared that "Satchel" Paige is the greatest all-time pitcher, and he was years ahead of Rickey in favoring Negroes in the major leagues.

It is an open secret, of course, that Negroes have actually been playing in the majors for years, entering through the back door, disguised as Mexicans, Indians, Cubans and Portuguese. "Even now," says Joe Williams, "Clark Griffith, owner of the Washington Senators, is making a mockery of the tacit Negro taboo by his use of odd and assorted nationals of all hues . . . but no Negroes." Rickey, by signing a well-known colored athlete, has at least introduced an element of honesty in the national pastime.

While white athletes show little reluctance to mingling with colored players when it means extra money in their pockets, white fans show even less concern in the color of a ball player's skin. All the well-known Negro teams draw their support from both races. In some cities the colored clubs have a larger following among white fans than among members of their own race. The fans, after all, will have the last word on the subject. They have been watching colored ball players in action for a generation, applauding their brilliant plays, occasionally giving them the bird, with the usual enthusiasm of

Americans in a ball park or on a sand lot. There is no reason to fear their attitude will change when colored players appear in major league uniforms.

No Hostility

The thing that has prevented Negroes from cracking organized baseball is not the hostility of white players or fans, but inertia. People are naturally reluctant to change, to break with the existing pattern of their calling. Robinson's position in baseball is similar to the situation in college football that confronted Paul Robeson and other colored athletes twenty years ago. It was the rule, then, for Southern schools to refuse to play a scheduled game with a Northern college with a Negro on the squad, unless the coach agreed to keep his colored player on the bench. Some Southern schools did not demand the elimination of a colored star from the opponent's team, but openly declared their intention to "rough up" the colored player. One rarely, if ever, hears of either brand of nonsense in contemporary college football today.

Robinson, himself, was a brilliant back; and it is doubtful if his coach ever had to hesitate a second, before sending him in against any school, from North or South. He also starred in college basketball and dabbled a bit in campus baseball. A letter quoted by *PM's* Cummiskey may

throw some light on his ability as a ball player. "In 1940, UCLA played U. of C. in baseball," Cummiskey's correspondent writes. "It was close until the 4th, when U. C. suddenly burst out with many runs. Our coach wanted this game badly. We decided to get the game called by darkness for a replay. The boys were told to let U. C. score and score.

"We were out of pitchers so the coach called on Robinson. He tossed a few warm-ups and then, much to everyone's surprise, he struck out the first two batters. He was yanked but quick." After the game Robinson said that although he had understood the coach's orders he just couldn't help pitching to win. He is that kind of athlete, rich in competitive spirit . . . the kind of ball player Durocher, the Dodgers' manager, will like after he gets to know him."

It is not a certainty, of course, that Robinson will ever wear a Brooklyn uniform. He has been farmed out to Montreal, a minor league team, and under the rules of organized baseball he can be held there for three years. If Brooklyn, the parent club, does not call him up to the majors in three years, any other major league club can claim him in the draft. If no other major league wants him, he remains in the minors, or he can be sold down the river to any of the alphabet, or bush league clubs that may be in desperate need of a shortstop or a competent second baseman.

The road ahead of Robinson is definitely not a path of roses. But he has punctured the baseball color line. Perhaps other Negro ball players will pour through the opening in what military men call an expanding torrent.



Social Education

Men are dependent upon one another. Their doings do not affect them alone; they have a repercussion on the others. We therefore should strive to accustom the child not to aim solely at the satisfaction of his own restricted well-being, but to include also in his purposes the common good of entire groups such as his family, his parish, his country. He should even be taught to sacrifice at times his personal welfare for the advancement of a common cause.

The education of a child would lack an essential were it not intensely social.—ORATORY, *St. Joseph's Oratory, Montreal, P. Q., Sept., 1945.*

Polish Appeal to the UNO

*Statement issued by the leaders of Poland's democratic parties, London,
January 25, 1946*

THE preamble of the Charter of the United Nations states that a new international organization has been established "to save succeeding generations from the scourge of war." The United Nations had determined "to reaffirm their faith in . . . the dignity and worth of the human person, in the equal rights . . . of nations large and small and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained."

But, notwithstanding these solemn declarations, and in violation of all principles on which the postwar order and the peaceful relations between nations were to be built, the Polish nation—after the victory over the common enemy—is again enslaved.

In Poland lawlessness rules supreme. Human dignity is trampled upon. There is no true freedom of religion, of conscience, or of opinion. There is no independent judicature. There is no freedom of speech, of the press, of association, or of meetings. There is no security for the individual. The whole of Poland suffers under the totalitarian yoke which has been imposed upon the Polish nation by foreign intervention, and this regime

does not totter only because the country is occupied by a foreign army and is ruled by a ruthless police regime.

The worthiest sons of Poland—the men who had built the underground Polish state and had fought the Germans for five long years in the ranks of the Polish Home Army—and every class of her population: peasants, workers, the middle class and the intellectuals, the very core of Polish democracy—are subjected to systematic persecution. The education of the younger generation, based on models which are alien to Polish traditions and her national spirit, aims clearly at remolding our youth into soulless robots of the present regime.

Economically Poland is subjected to a system of ruthless exploitation in the interests of the war potential of an alien power. Her people live in wretched poverty which is in striking and irritating contrast with the comparatively high standards of life allotted to those who agree to serve as the tools of the present regime. The inclusion of Poland into the orbit of the USSR has made her a mere province in the vast area of Soviet closed economy and severed all her links with the free markets of the world. A similar fate has been meted out to

many other countries of Central Europe.

Fear and hatred have become the guiding principles of the present system of government in Poland. The men who are in control of our destinies keep themselves in power by means of a rule of terror, which takes the form of mass arrests, confinement of thousands of people in prisons and concentration camps, executions and mysterious disappearance of many men and women who are inconvenient to the regime.

The provisional government imposed on Poland has renounced—against the clear will of the Polish Nation—almost one-half of her national territory, with 11,000,000 of population, and it has agreed to recognize her eastern frontier as final at a time when the postwar territorial settlement in Europe is not determined yet.

Thus, on the morrow of common victory, Poland, the stanchest and most faithful ally, has been given a very raw deal, actually much worse than that which has been given to defeated enemy powers. As a result of the war Poland has lost not only half of her prewar territory which for centuries had formed a part of her national home—she has also lost her very independence. This, in spite of the immense and well-known sacrifices which she has borne in the common struggle and the fate meted out to her is the crowning proof that all the

ideals for which the war was fought have been betrayed and brushed aside.

Poland fought at first alone her battle for her independence and very existence, and later by the side of her allies. She never wavered, irrespective of whether her allies were in a position to come to her assistance or not. When the whole of Poland was occupied by the enemy forces, the Polish soldiers fought on in France and Norway. After the collapse of France, when Britain was left alone to resist German might, the Polish armed forces made their way to the British Isles, to continue the battle by the side of the only free country which was still at war against Germany. This was at a time when some powers who later found themselves in the camp of the United Nations were still neutral, while others were even giving every aid and assistance to the German aggressors.

At that time, too, the Polish Home Army, the largest underground force in the world, acting under the direction and guidance of the Polish Government in London, was continuing its sacrificial struggle in Poland itself, and immobilized large enemy forces there, fighting the aggressor simultaneously with the Polish armed forces in Africa, Italy and western Europe.

To enslave Poland or to concur in her enslavement is obviously a gross violation of all the principles of international morality and law, and of all the solemn declarations and treaties in

force. The enslavement of Poland and of the whole of central-eastern Europe creates a vast center of unrest and discontent which ultimately threatens the peace of the world. It would be an ill omen for the start of the United Nations if conditions in direct contradiction to their pledged principles were permitted to be perpetuated.

An iron curtain now severs Poland from the world. It separates East and West, and bars the free exchange of news, cultural values and goods.

The undersigned duly authorized representatives of the chief Polish political parties, acting as spokesmen for the people of Poland, who in the present conditions are not free to speak for themselves, are thus forced to lodge a direct appeal to the United Nations. These are the main points:

1. The so-called Provisional Government of National Unity in Warsaw and its delegation to the United Nations General Assembly do not represent Poland at all.

2. Poland will never renounce her will to independence, political, spiritual and economic, and her people will never relent in their efforts to recover their full independence and to decide their own fate.

3. No lasting peace will be secured unless moral principles, the respect for the dignity of the individual and of the nation, justice and freedom are duly safeguarded and applied in practice, not merely in solemn declarations.

The principles of democracy should be enforced both in the internal life of the various countries and in international relations.

No new world order can be built on the old foundations of violence, brute force and enslavement. No lasting peace can be built on the shifting basis of great power politics.

Poland, which today is enslaved and occupied by foreign forces, demands the restoration of her independence, in the name of the very principles on which the United Nations are built. Poland believes that the United Nations will not find it possible to pass over in silence her loss of independence and the enslavement of the country which was first to resist German aggression in the defense of her own freedom and of the liberty of the world.

We have the honor to be, sir,

Your obedient servants,

TADEUSZ TOMASZEWSKI,
*For the Polish Socialist Party
Committee abroad.*

DR. STANISLAW OLSZEWSKI,
*For the Democratic Party Com-
mittee abroad.*

HUGON HANKE,
*For the Christian Labor Party
Committee abroad.*

JERZY KUNCEWICZ,
*For the Peasant Party "Free-
dom."*

DR. TADEUSZ BIELECKI,
*For the National Democratic
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Education Unto Charity

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*Reprinted from JOURNAL OF RELIGIOUS INSTRUCTION**

WE adults should be ashamed of the world in which our young folks have lived for the past fifteen to twenty years. Take for example the current high school graduates. In their childhood they were the innocent victims of a cruel economic depression. Well do they remember their parents' tears shed over foreclosed property, lapsed life insurance, and lost savings in closed banks. They will never forget those unhappy days when they were denied the little luxuries so dear to all children. To this very day they still suffer from this catastrophe, for, were it not that their parents lost their hard-earned savings during the depression, many of these young people would be able to go to college.

From their study of contemporary history our young people learned that during that awful economic nightmare a few business tyrants forced their will upon millions of men and women, who, although they were willing to work, were denied the opportunity to produce the very things people needed so badly. The "little" people too shared in the evil practices causing the depression—foolish spend-

ing, mad speculation in stocks and bonds, a fanatical desire to get rich quickly, to make money without working for it. The young folks may hold us all responsible for spoiling their childhood.

Finally, sound social legislation and a revived social consciousness on the part of the people corrected many of the abuses which had caused the depression. It appeared for a while that, when the boys and girls were adults, they would enjoy a standard of living based on the norms of social justice. The youngsters could look forward to employment which would enable them to live in decent comfort and would assure them a reasonable degree of social security. Then the war upset the whole world!

While in grade school our youngsters solemnly listened to the teacher's description of the bombed-out schools in Poland, France and England. Into their tender young lives came the heart-breaking fact that children in other lands had seen their parents killed by merciless invaders or by ruthless bombing. Children like themselves in other lands had no homes to which they might return after

* 53 Park Pl., New York 8, N. Y., January, 1946.

school was out. Before they graduated from the eighth grade the youngsters were asking in religion class if it were possible to *hate* their enemies.

TRAGEDY IN YOUNG LIVES

The high school graduates of 1945 lived in a nation struggling for survival, in the most terrible war the world has ever known. Their homes were saddened by the absence of a father or brothers battling in far-away theatres of war. They had to endure patiently the war tenseness which so violently disturbed the quiet and restful routine of family life. Death and wounds, so alien to the carefree spirit which properly belongs to youth, were common sorrows in their young lives. They could spin no dreams about the future, for their every plan was conditioned by the outcome of the war. The prospect of induction into the armed forces immediately after graduation discouraged the young men from setting their eye on a vocation in life. "What's the use?" was their retort to suggestions that they make "post-war" plans. Deprived of the male companionship normally afforded them in peace time, and disturbed emotionally by the horrors of war, the young women also have bitterly resented what we have done to their world.

Indeed, we can only hang our heads in shame for our social sins,

if the high school graduates point an accusing finger at us adults and ask: "What have you done to our world?" We cannot put all the blame for the depression or the war on the leaders of nations. We also are guilty of the crimes which have made this world a madhouse of hate and destruction. Honestly and frankly we must confess to our young people our social sins, our secularism, our greed, our love of power, our disregard for the rights of minorities, our self-sufficient individualism, our arrogant and assertive attitude.

Our basic social sin is selfishness. We thought of ourselves first, last and always. When we busied ourselves about the welfare of our family, it was our family and nobody else's which received our attention. Charity began at home and never left the house! When we worked for the welfare of our nation, we restricted our interest to America and turned a deaf ear to the pleas for co-operation from other nations needing our help. Our "America First" spirit hardly deserves to be called American nationalism, for it was so unphilosophical and so irrational that it does not merit the designation of an "ism." We simply were so well fed, so comfortable, so contented with our "Century of Progress" that we didn't bother looking around to see how the rest of the world was doing. Drunk with power, we slipped into a comatose condition while we

dreamed that if every nation would just mind its own business, wars would be unheard of. The young people are suffering today—and will continue to suffer for many a year—from our over-indulgence in the spirit of self-sufficiency.

ADULT RESPONSIBILITY

We adults may shift some of the responsibility for our social sins to the schools we attended. Most of us went to secondary school with the idea that a high school diploma was an indispensable tool for making a lot of money. Although no deliberate effort was made to teach us the techniques of selfish living, the school administration, nevertheless, afforded many opportunities for developing the vice of beating out one's neighbor. A premium was put on competition; we were challenged to vie with the other students for better marks and higher honors. A student who sought help in his school work from one of his fellows was judged by the faculty to be lazy or dull, or both. A student offering his assistance to another was regarded as a cheat or a fool, or both. We were thoroughly indoctrinated in the alleged "American Way;" "Every man for himself." As one teacher told us: "Do your own work and mind your own business; then you'll be a success. If you're looking for help, if you bother with other people's business, you'll wind up shining shoes." We didn't realize until it

was too late that a good bootblack may be much more of a credit to the human race than is the shrewd business man.

We left high school thoroughly indoctrinated in the tenets of Americanism. One of my classmates had been chairman of the "Buy America" club. The textbooks in our city schools had been purged of references to King George of England. In our advanced geography classes we had assiduously studied how little we depended on other countries for raw materials. In a debate on immigration quotas, sons and daughters of immigrants glibly referred to the necessity of barring this country to foreign intruders. We had learned in history class that even if there were another war in Europe (whether there would be or not didn't concern us) the United States would never be involved in it; those who fought in the World War of 1918, our history teacher said, would see to it that no American boys ever fought again on European soil.

Our religious instruction was catechetical. Year after year we memorized the Acts of Faith, Hope and Charity, the Ten Commandments, and the Gifts and Fruits of the Holy Ghost. Our religious training was carefully sealed in a vacuum where it could have no influence on the social problems of the day. Even in the practice of religion we were selfish. Emphasis was placed on the

fact that unless I assisted at Mass on Sunday, I would lose my soul. Nobody told us that the Mass was a community offering. While we understood that we should love our neighbors, we didn't appreciate that the Negro in the last pew of the church was our neighbor just as much as the people kneeling beside us. We knew that robbery was a sin, but we never were told anything about the living wage. Our religious experiences were tainted with Protestant individualism. "God and myself" was the theme of our school retreat. Would that it had been: "God and ourselves!"

Fortunately our schools are now discarding the customs and methods which by indirection have taught selfishness. In the more progressive schools students work together in groups wherein the more talented help the less gifted. In many schools report cards which stressed competition have been replaced by parent-teacher interviews concerning the child's progress. A spirit of charity is developed in the students by emphasis on the principle that they must be more interested in what they are doing for the school than in what the school is doing for them. Recognizing the principle that learning is guided intelligent self-activity, school administrators have developed projects and enterprises in which students may learn for themselves the fine points of charitable living.

Religious instruction generally has improved, though there are still many high schools which in the interest of high accreditation de-emphasize the importance of religion by restricting instruction to two or three classes a week. Even on the supposition that the teaching of religious doctrine and practice may be crowded into two classes a week, the curtailment of religious instruction in favor of the profane subjects will leave an unfortunate impression about the importance of religion.

SOCIAL FUNCTION OF RELIGION

Many schools now conduct classes based on the social Encyclicals and in this manner integrate religion and the social sciences. The social aspect of worship is taught through community prayers and particularly through the active participation of the whole student body in attending the Sacrifice of the Mass. From carefully planned religious events students learn that by praying together they learn how to live together charitably. In many schools, religious guidance courses teach the student how to supernaturalize his friendships and how to build his practice of supernatural charity on the foundation of a tolerant and kindly respect for all people. Students are cautioned against making money their only standard of value and are advised that only through cooperation with other workers will they ever secure a just

remuneration for their labor. In our better schools, religious principles are accepted by the students as the only reliable solution of the social problems and of all the other problems of the day.

Our Blessed Lord insisted repeatedly that the test of our love for God is the love we cherish for our neighbor and that what we do to the least of His brethren we do to Him. A truly Catholic school, therefore, must foster the social virtues, tolerance, understanding, generosity,

patience, kindness and courtesy, for they are the very essence of a Catholic education. Trained in the social virtues, inspired by the example of Christ, moved by the love of God, and assisted by Divine Grace, the young people of our day may build a better world where men will think of their neighbors as well as of themselves, wherein no nation will ever be deceived into self-sufficiency, wherein better men in better nations will put into action the virtue for our times—charity.



Russia and Finland

Here is a small republic in Northern Europe. A republic which, without any question whatever, wishes solely to maintain its own territorial and governmental integrity. Nobody with any pretense of common sense believes that Finland had any ulterior designs on the integrity or the safety of the Soviet Union.

The American sympathy is 98 per cent with the Finns in their effort to stave off invasion of their own soil. That American sympathy by now is axiomatic.

The Soviet Union, as a matter of practical fact, as everybody knows who has got the courage to face the fact, the practical fact known to you and known to all the world, is run by a dictatorship, a dictatorship as absolute as any other dictatorship in the world.

It has allied itself with another dictatorship and *it has invaded a neighbor* so infinitesimally small that it would do no conceivable, possible harm to the Soviet Union, that seeks only to live at peace as a democracy and a liberal forward-looking democracy at that.—*Franklin D. Roosevelt, Feb. 10, 1940.*

A Catholic Social Conscience

SISTER THOMASINE, O.P.

*Reprinted from WORK**

SIR WILLIAM BEVERIDGE in his *Full Employment in a Free Society* defines social conscience as the driving force against the common enemies of Want, Disease, Ignorance and Squalor. It is what urges men to take up arms in a new war for a better world. To the Catholic, familiar with the great social encyclicals, such an idea is not new.

In 1931, Pope Pius XI observed with regret how men's consciences have become hardened under the intense and increasing effort required by an unstable economic structure, how they are little effected by obligations of accountability and how they have allowed themselves to be swept away by unbridled greed and selfishness so that . . . "hearing the commandments of the Lord they do all things contrary."

As a remedy, the Pope urged a new diffusion of the spirit of the Gospel throughout the world whereby the obligations of justice . . . "if faithfully observed can remove the causes of social conflict" and those of charity, once generally upheld, will cause all parts of society to . . . "deeply feel themselves members of one great family and children of the same heavenly Father."

Most American Catholics are still individualists at heart. Influenced as a minority group by their early Protestant environment, they have made religion a private affair. What is right or wrong in society is not their concern—so they think—as long as it does not interfere with their immediate interests. Let the economist become excited about maldistributed incomes; the labor leader about wages and hours; the social worker about Negro segregation; the business man about monopoly privileges; and the daily editor about a possible second New Deal. Oh yes, write your Congressman, if you have the time and think it helps. Meanwhile, keep religion out of politics, business and social life. It is easier that way. It is also more comfortable and remunerative.

Such, unfortunately, is often the prevailing Catholic attitude toward social problems existing outside the neighborhood or a little beyond the country club or on the other side of the tracks. There are, so these Catholics reassure themselves, always Catholic charities and good reliable souls with little else to do than to assist people in unpleasant situations . . . Besides, one's religion is a family,

parish or, at most, an alumni affair.

Can it, dare it remain just that? Witness the Catholic employer who is frequently saddled with what Pope Pius XI describes as . . . "the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations." Does his responsibility end in deplored the fact? Or should he organize and expose, somehow, even at the loss of high profits, the nature of the heavy heritage? If this is temporarily impossible, must he not support present public attempts to reduce economic injustice? And, as a member of a modern democracy, should he not check on public officials that they themselves as Pius XI insists . . . "perform their duties faithfully and unselfishly?" Certainly a sound Catholic social conscience would assist the Catholic employer in meeting these difficulties.

Witness, again, the Catholic unionist living in an industrial city where the majority of Catholics are either misinformed or indifferent to what Judge Gary once called . . . "unions as such." For the group, membership in a labor organization which is declared by Pius XI to be . . . "if not essential, at least natural to society" becomes doubly difficult because of

general public and fellow Catholic opposition or distrust. An awakened Catholic social conscience would not permit distrust in "unions as such."

What of the Catholic career girl who considers herself to be above labor organizations or the housewife who seeks on all occasions to extend the working hours and reduces the wages of her domestic helpers? What of the Catholic school that refuses entrance and equal treatment to Negro children; the Catholic parish that snubs Jews? What of the Catholic professional worker affiliated with groups who bitterly oppose socialized service for the poor? What of the far too numerous Catholic preachers, teachers, editors, organizers and publicists who merely quote and uphold those parts of encyclical doctrine that support their own interests and prejudices?

A Catholic social conscience, courageous, mature and active, would neither condone this behavior nor dismiss it as "a part of life." Such a conscience would, on the contrary, be a driving force against all social wrongs and a protecting power over social gains. The obligation of awakening this type of conscience in our postwar world belongs to Catholics everywhere.



According to the Vatican Radio 2,000 priests died in the concentration camp at Dachau. Over 1,300 were freed when the American Army arrived in April, 1945.

Religion and the Criminologist

JOHN E. COOGAN, S.J.

Reprinted from *The AMERICAN CATHOLIC SOCIOLOGICAL REVIEW**

WHATEVER allowances must be made for the unreliability of American crime statistics, our crime problem is undoubtedly tremendous. Thoughtful scholars warn us against taking it for granted that there is somehow or somewhere a solution. Surely none of us feels assured that a solution is possible unless through a combined, all-out effort, using all our resources. In an undertaking of such magnitude criminologists and law-enforcement officers should be "grateful for all small favors." The failure to appreciate and use to the utmost any honorable means of crime and delinquency control would itself seem scarcely less than criminal.

Secular participants in the actual work of crime and delinquency control are usually not backward in confessing their indebtedness to the cooperative efforts of religion. Thus the 1943 Congress of the American Prison Association expressed its "appreciation to the religious leaders and chaplains who have participated in our meetings and who through the years have given a service of helpful counseling and inspiration not only to the inmates of our institutions but

also to the workers in the correctional field."¹

The testimonials of individual prison administrators to the constructive efforts and example of the chaplains of their own institutions are so customary as to be almost matters of course. Sanford Bates has described the heightened importance of the prison chaplain as a notable advance of the new penology.² Warden John Cranor, Penal and Correctional Institutions, Howard, Rhode Island, says that in the new prison the chaplain "has been elevated to the prominence to which his office entitles him. He is one of the most important members of the official staff."³ And Alexander Paterson, commissioner of prisons for England and Wales, being asked, "What to your mind is the most potent factor in the betterment of an inmate?" unhesitatingly replied, "A good chaplain."⁴

Although law enforcement officers and prison administrators have that high appreciation of the contribution of religion to their common task, too many writers of current criminology texts are much less appreciative. It

¹ *Congress Bulletin*, December 1943, p. 4.

² *America*, August 14, 1943, p. 513.

³ *Prison World*, September-October 1944, p. 21.

⁴ *America*, ibid.

* Loyola University, Chicago 26, Ill., October, 1945.

may perhaps be worth while instances and commenting upon examples of this apparent lack of sympathy in some recent textbooks of criminology.

*Crime and Its Treatment*⁵ does not so much as refer to religion in its index; its only index reference to "church" is principally concerned with the "odium theologicum" which we are told "has played an important role in the history of crime wherever a bigoted, ecclesiastical control has been exercised."

CLAIMS OF RELIGION

Dr. Edwin Sutherland gives scarcely more attention to the claims of religion, disposing of them in less than one of the some six hundred pages of his *Principles of Criminology*.⁶ In that scant space, however, he finds room to remark that "There is no specific evidence of the effect of religion as such on crime." Human motivation being so complex, what "specific evidence" is possible? For what matter, what specific evidence is there of the influence of *anything* on crime? Dr. Sutherland adds, as do other criminologists, that "Persons who have membership in church are committed to prison slightly less than persons who are not members. . . ." Surely he knows of how little value such statistics are: a prison

clerk commissioned to fill *all* the blanks in an admittance sheet, for a convict giving such answers as he hopes may secure for him preferred treatment, is not compelling trustworthy information. When it is common knowledge that the introduction of parole boards multiplied the number of church-affiliated convicts overnight, what honest purpose is served by citing without explanation such weird data?

Dr. Sutherland goes on to say that "Compulsory church attendance . . . has produced negativistic reactions as a rule, so that it is presumably not the church attendance as such . . . which is influential. . . ." Why should it be thought necessary to remark that lock-step, Oregon-boot religion under the scrutiny of ever suspicious guards "has produced negativistic reactions"? And who has ever supposed that "church attendance as such" is reformative? Who contends that church attendance is some sort of magic that revolutionizes in spite of inner opposition?

Somewhat more friendly, perhaps, is Dr. Nathaniel Cantor's appraisal of religious influence on crime,⁷ but in the main that appraisal seems belittling. Despite, for example, the age-old fight of religion for freedom, he thinks that "to most people it probably means, in a general way,

⁵ Wood, Arthur E., and J. B. Waite, American Book Co., 1941.

⁶ Lippincott, 1939, p. 195.

⁷ *Crime and Society*, Holt, 1939, p. 421 f.

acceptance of the authority of present patterns." How inadequate is that description he might come to see were he to re-read Einstein's comments⁸ on the relative constancy of the three great German forces, the universities, the press and the Church, when faced with the "present patterns" of Nazi tyranny:

... Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I felt a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly.

Dr. Cantor informs us also that in the Church, "Feelings of self-esteem are not encouraged." On the contrary, nowhere else is human dignity, human worth, so nobly conceived: man has a value supermundane and eternal as the child of a personal God, and made to His image and likeness. We wonder, too, how Dr. Cantor can say that "for those who feel the need to assert themselves the church functions negatively . . . the expression of his own emotional needs is not only discouraged but frowned upon." What secularist has asserted himself more effectively, has expressed his own emotional need more fully than a St. Paul, a Chrysostom, a Bernard of Clairvaux, a Francis of

Assisi, a Xavier, an Ignatius of Loyola, or a Teresa of Avila? If personal happiness be accepted as the result of the expression of emotional needs, the most religious people in the Church—professed nuns—most completely satisfy that description. As Dr. James J. Walsh, the psychiatrist, says from his own rich experience:

My duties often bring me into contact with numbers of sisters during their hours of recreation, so-called, and I do not think that I have ever seen a happier, heartier group of people than they make during these periods of relaxation. I have always considered it a privilege to share recreation after dinner or supper with a dozen sisters when I am lecturing in one of the smaller towns, and we have often laughed so heartily together that I have sometimes wondered what the neighbors would think of us.⁹

Passing on now to Dr. Harry Elmer Barnes, in his recent textbook of criminology he no doubt meant to serve some constructive purpose when he characteristically remarked: "But it is obvious that a majority of our criminals—certainly our convicts—are brought up in orthodox religious surroundings."¹⁰ Just what is the meaning of being "brought up in orthodox religious surroundings"? The expression, of course, may mean almost anything, and therefore may in some sense be true. But is it true in any significant and pertinent sense? Is it obvious that the mass of

⁸ *Time*, December 23, 1940, p. 38.

⁹ *Religion and Health*, p. 229 f.

¹⁰ Barnes and N. K. Teeters, *New Horizons in Criminology*, Prentice-Hall, 1943, p. 223.

convicts has been brought up in surroundings where orthodox religion had a Chinaman's chance to prove its powers?

A survey of the largest American prison, that of Southern Michigan, reveals its average prisoner has had "no connection with the Church for the past twenty years. He seldom knows the name of a clergyman, and Church members in good standing at time of admission are as scarce as proverbial hens' teeth."¹¹ Everywhere throughout the country we hear the same story. The Catholic chaplains of the prison of Northern Illinois (Joliet-Stateville) report as their experience of many years: "Less than four per cent of the Catholic registrants had come up to the average Catholic practice of receiving the sacraments several times a year."¹² Of the 1,160 so-called Catholic inmates of the Clinton State prison at the end of the 1944 fiscal year, "only 59 had ever attended parochial schools."¹³ And Professor Taft acknowledges, "Dickson found the average eighteen-year-old reformatory inmate a nominal member of a church he never attends; . . . the Gluecks found but 8.5 per cent of their 500 reformatory men attending church regularly before commitment, 88.5 per cent irregular in attendance, and

three per cent not church goers."¹⁴

In further disparagement of the influence of religion, Dr. Barnes adds: "Pending further study, we may accept Dr. Miner's statement that there is little evidence that the churches play any major role in the prevention of crime." This despite the fact that Dr. Barnes acknowledges that "Religion has almost universally been assumed to be the most important influence in checking crime."¹⁵ Has the universal assumption been arrived at so completely without evidence, and is it so very probably wrong? Is this another case of "Everybody's out of step but Jim"? Is it democratic, is it American to be so contemptuous of judgments "almost universally" held with regard to matters of every day experience?

UNIVERSITY THEORISTS

Even more condemnatory in some sense is Professor Taft, who in his textbook goes so far as to say that "religion or the church are factors in the causation of crime" because of "the resistance of the church to deterministic philosophy."¹⁶ This charge we pass over lightly here, having dealt with the subject elsewhere.¹⁷ Suffice it to say that the opposition to the moderate free-will

¹¹ *Treatment of the Criminal*, Bureau of Probation, Department of Corrections, Lansing, Michigan, p. 52.

¹² Leo Kalmer and Eligius Weir, *Crime and Religion*, Franciscan Herald Press, 1936, p. 60.

¹³ *America*, December 23, 1944, p. 239.

¹⁴ Taft, Donald, *Criminology*, Macmillan, 1942, p. 212.

¹⁵ Op. cit., p. 222.

¹⁶ Op. cit., p. 222.

¹⁷ *Federal Probation*, VII, 4, pp. 12-15; VIII, 4, pp. 40-42; *Probation*, XXIII, 1, pp. 22-24.

explanation of human conduct is confined to university theorists, and even these abandon their theory in real life situations, as the determinist psychologist Max Wertheimer admits.¹⁸

Moreover, these theorists caricature the free-will concept beyond all imagining; and this practice is so inveterate as to have drawn the fire of William James already fifty years ago. According to this caricature the free-will concept implies a will acting absolutely unaffected by any previous experience. Its acts are called so unpredictable that it is called the "Jack-in-the-box theory." (As though the Jack-in-the-box were not purely deterministic.) And we are told that the free will is evidently a delusion because one who drinks enough whisky will get drunk even though he wills to remain sober! From personal experience, one might live a generation among the most convinced voluntarists and yet never meet a solitary soul holding to the concept of free will which such determinists as Dr. Taft seem alone to have heard of or to rebut. But for our present purposes let it suffice that as competent a psychologist as Dr. Gordon Allport, of Harvard University, has declared that

... the pragmatic justification for casting one's lot with the indeterministic hypothesis is that it releases energies and

avoids the tempting rationalizations in which the determinist can indulge, letting himself slide along the channel of least resistance and regarding the slothful course as the only one possible. Provided it is not indiscriminate or extreme, a belief in freedom has—who can deny it?—benign consequences.¹⁹

In closing these remarks, let it be recalled that Dr. William McDougall, in what was almost his last will and testament,²⁰ urged that there be less pontificating, less pretension on the part of scientists, especially biologists. If masters of a science so comparatively mature and reputable as biology need that warning, what is to be said about criminologists? If, as Dr. McDougall added, college students must be taught a healthy skepticism toward "the truths" of science in general, why should not writers of college textbooks on criminology exemplify a modest skepticism as to their own preparedness to sit in ultimate judgment upon so many and such difficult matters quite remote from their special field?

If criminologists would more generally restrict their *pronunciamientos* to the observed facts in the field of their special competence, they would thus win the more enthusiastic co-operation of respecters of religion in attempting to solve a crime problem that challenges our combined efforts.

¹⁸ Ruth Anshen, editor, *Freedom: Its Meaning*, Harcourt Brace, 1940, p. 562.

¹⁹ *Psychological Review*, January 1943, p. 108.

²⁰ *Riddle of Life*, p. 9 ff.

For Profit-Sharing

HON. CLARE BOOTHE LUCE

An address delivered in the House of Representatives, January 14, 1946

MR. SPEAKER, the way to make a man conservative is to give him something to conserve. Profit-sharing plans tend to do precisely this.

The way to save the capitalistic system is to increase to a clear majority the number of Americans who can honestly call themselves capitalists. Profit-sharing plans tend to do precisely this.

The way to induce a sense of personal responsibility in the workingman toward the tools of production which he handles, and his own role in the production system of the industry in which he is employed, is to give him some ownership in the tools, and a monetary stake over and above his fair and adequate daily wage, in that industry. Profit-sharing plans tend to do precisely this.

Today there is a disastrous economic and moral error common both to capitalistic states, like the United States of America and Great Britain, and collectivist states, like Soviet Russia, that labor, that is, the sweat, skills, efforts, intelligence of the working man are a commodity to be bought and sold, depending, in capitalistic states, on the so-called laws of supply and demand of the labor

market, and in totalitarian states on the utterly arbitrary will of the state bureaucracy.

The way to destroy or rectify this error is to establish clearly and finally the principle that the workingman is at all times and in all circumstances entitled to participate at two levels in the wealth of the community which his labor creates through production: first, at a wage level and a wage rate which must be adequate to his human needs, and not posited on the inhuman fluctuations of labor supply and demand; and, second, at a profit level and a profit rate which should be a fixed percentage of the profits of the industry or business for which he works.

Profit-sharing plans tend to destroy or rectify this most evil of modern economic errors, which has it that by and large no man who works with his hands or for daily wages is entitled, over and above his daily wages, to share in the wealth which his hands, or skills, or brains have helped to create.

Mr. Speaker, because of the failure of leaders of industry, government and labor to rectify this basic error in our so-called free-enterprise system, they have condemned millions

of our working people to the status of economic wage slaves, and today all of industrial America has become a vast arena, in which two hostile armies are engaged in bitter conflict concerning the price of the commodity called labor. Both armies fight with the lowest of weapons, force, violence, espionage, smear and propaganda.

A BASIC ERROR

Today, labor, having through many, many long years been on the defensive, is now in the deserved ascendancy, and capital properly, after so many abuses, is on the defensive. But labor's effort to key up the price of labor to a shortage of supply is merely repeating the basic error, that labor is a commodity, which was made by capital in the days when capital tried to key the price down because there was a surplus.

However successful organized labor may seem to be in the next few years in achieving its so-called wage demands, the repetition of this error will in the end lead to the same disaster as threatened us when capital was in the ascendancy; the break-down of the American free-enterprise system into collectivism. And with the state as employer, the working man will have stepped from the frying pan of unregenerate capitalism into the fire of degenerate capitalism—which is Communism or

Fascism. For the working man is not free when:

First. The state can arbitrarily command his bodily services at wages which the state fixes, or force him to a dole, starvation, a firing squad, or a concentration camp.

Second. Private employers can arbitrarily command his bodily services at a wage which they fix—or leave him to starve or seek government aid.

Third. Labor leaders can arbitrarily command his bodily services at wages or on terms which they fix; or exclude him from the possibility of finding work of a character for which he is fitted.

He is free only when his relation and his labor leader's relation to their employer or employers is that of true partners—that is to say, profit sharers.

For the above reasons, I have introduced the following resolution today on profit sharing:

Whereas the prevalence, persistence, and intensity of strikes and labor disputes are symptoms indicating that the establishment of a new principle of relationship between labor and capital which will win public support is urgent if industrial peace is to be restored and maintained; and

Whereas a fair and equitable distribution of the fruits of industry is a basic condition of a just and healthy capitalism; and

Whereas the profit-sharing principle provides a rational method for dividing the fruits of industry at the source where wealth is created; and

Whereas Senate Resolution 215, introduced in the Seventy-fifth Congress, to conduct a survey of experiences in profit-sharing, resulted in extensive hearings on this subject; and the committee findings are of continuous importance in view of the present strike-ridden industrial scene, as witness the following paragraph from the Senate Committee report;

EMPLOYER-EMPLOYEE RELATIONS

"The committee finds that profit sharing, in one form or another, has been and can be eminently successful, when properly established, in creating employer-employee relations that make for peace, equity, efficiency and contentment. We believe it to be essential to the ultimate maintenance of the capitalistic system. We have found veritable industrial islands of 'peace, equity, efficiency, and contentment,' and likewise prosperity, dotting an otherwise and relatively turbulent industrial map, all the way across the continent. This fact is too significant of profit sharing's possibilities to be ignored or depreciated in our national quest for greater stability and greater democracy in industry.

"The profit-sharing ideal, as an ideal, is invincible. The subjoined

hearings and analysis present indisputable evidence to sustain this contention."

And whereas the outbreak of World War II, with the freezing of our economy for war production, halted the work of this committee and made its completion in wartime inexpedient; and

Whereas the report clearly indicated that it was the work of future Congresses to determine proper legislative means by which there could be created a wider diffusion of ownership through contracts of partnership in industry between employer and employee, in times of peace: Therefore be it

Resolved, That the House Ways and Means Committee, or any sub-committee thereof, is authorized and directed to complete the studies made under Senate Resolution 215, introduced in the Seventy-fifth Congress, and report to the House upon all existing profit-sharing systems, between employers and employees now operative in the United States with a special view (a) to the completion of an authentic record of experience which may be consulted by employers in the postwar period who are interested in voluntarily establishing profit-sharing plans: (b) to the consideration of what advisable contribution, if any, may be made to the encouragement of profit-sharing by the Federal Government, including the grant of compensatory tax ex-

emptions and tax rewards when profit-sharing is voluntarily established; (c) to the consideration of any other recommendations which

may prove desirable in pursuit of these objectives, including the enactment by the Congress of profit-sharing legislation.



Family "Bill of Rights"

The deliberations which your program calls for are timely. Indeed, it would seem inconceivable that, as we put our hands and our hearts to the giant task of building anew at this turning point in history, we should fail to center a great share of our attention and effort upon the family unit. The measure of a civilization is the measure of its family life. It is normally the soil of the steady and responsible home that begets that important driving incentive of a people that induces them to strive and work, to move upward and onward, to progress.

The conviction has grown on me consistently that many things in our civilization are working against the family. Our housing situation, for instance, the economic insecurity of so many of our people, the instability and turmoil that have been among the unfortunate fruits of the war—these and similar problems are hardly less than attacks on the family. It is encouraging to note that the deliberations of your meeting will extend to so many of them.

Perhaps it were well if we in America, who have in the past fought so well for a bill of rights for the individual, would in the future fight no less valiantly for a bill of rights for the family. The fact that your program is sponsored by a church group gives assurance that the strengthening and refining influence of religion in the family circle will be given attention.—*President Truman's message to the National Conference of Family Life, Catholic University, Wash., D. C., Feb. 5, 1946.*

THE EDITORIAL MIND

Protestants Protest

SOME 500 delegates to the Federal Council of Churches in Christ, representing Protestant churches with a combined membership of 25 million, met recently in Columbus, Ohio. Their meeting was opened by Methodist Bishop Oxnam of the New York area.

He is quoted as demanding that the churches stop playing the flute and start playing the trumpet. What sort of trumpet playing can we expect from Protestant clergymen if they follow the New York clergymen instead of Christ?

"Protestants refuse to believe that a religious hierarchy possesses all the truth about God, and reject the dogma that man is dependent for his salvation upon a priestly class or a system of sacraments." That's what Bishop Oxman has to say.

Christ said the opposite: "He who believes and is baptized shall be saved"; "Do this in commemoration of Me," after changing bread and wine into His Blood and giving His priests power to do the same; "Receive the Holy Ghost, whose sins you shall forgive they are forgiven them and whose sins you shall retain

they are retained." To Christ a system of seven Sacraments was very much tied up with man's salvation. Protestants protest that they refuse to accept Christ's teaching.

The protesting New York clergymen said further: "The denial of private judgment in the realm of religion is a repudiation of democracy."

If Christ wanted the private individual to exercise his judgment in choosing what was important in the realm of religion, He would have stated that very definitely. Instead He went to great pains to establish His Church which was to carry on His work.

"All power in heaven, and on earth has been given to Me. Go, therefore, teach you all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world." His selecting Peter as the visible Head of His Church and His promise that the gates of hell would not prevail against it would be meaningless if the Methodist clergymen were right.

To try to tie up the out-moded

and unworkable idea of private judgment in the realm of religion to democracy is what one might expect from a group which sees no paradox in a "council of churches in Christ." Christ founded One Church, which is His designated way to salvation. Man-made churches continue to stumble along the path of darkness, error and ignorance.—CATHOLIC HERALD CITIZEN, *Milwaukee, Wis.*, March 9, 1946.

Apply Principles to Strikes

WERE one to seek to find the single basic reason for the persistently recurring disorders in this nation's social and economic system, brought to a head at this moment by a calamitous shutdown of vital industries, it would have to be concluded that this vital reason is failure to apply to specific disagreements, as they arise, the social principles laid down by competent authorities, particularly the Popes in their epochal encyclicals, and repeatedly tested by experience.

No one presumes, at any time, to deny the validity of these principles, but when the moment comes to apply them, some primitive fear, some streak of obstinacy, or mean subservience, dictates hesitation, or compromise, or outright abandonment of consideration for the right and wrong of the situation.

In a matter so gravely affecting

the general welfare, any leader or group taking a stand that squares clearly with sound principles has a right to expect vigorous, insistent support from the public, and especially from all voices of public opinion; but the sad reality is that such struggles for principle are usually regarded coldly, perhaps with critical sneers, the plain implication being that justice is not worth fighting for, and that it is very inconsiderate to disturb the prevailing situation, even though it be shot through with injustice that is certain, sooner or later, to make itself felt in a general collapse.

"Strikes do no good," is one of the false interpretations of economic history often uttered by those who want to excuse their failure to determine and support the right side in some current controversy. Yet the fact is that a strike, provided it is justified, as most of them are, never fails to advance the welfare not only of those taking part but of the entire community, including the very ones who opposed those conducting the strike. Strikes usually result in a higher wage scale and better working conditions, and inevitably these benefits are extended to include other hourly workers, salaried employees and officials; higher standards in one plant or one industry are soon reflected elsewhere, and this means that purchasing power generally is increased, with resulting prosperity. Even when a strike, called for a worthy cause, is lost, theulti-

mate social effect is good, for it demonstrates to the workers the necessity for strong organization, and out of this realization comes the united effort that will certainly achieve justice.

But the important point is that strikes can be avoided if right principles are applied to the disputes that arise between management and labor unions. It is the duty of the public to demand that the facts in each case be set forth for all to consider, and then to insist that the just claims of the workers be granted. When management refuses to admit its obligations to justice, and a strike ensues, the public will be disloyal to principle, and will be guilty of desertion of its own welfare, if it fails to give the strikers the fullest support.—*The PITTSBURGH CATHOLIC, Pittsburgh, Pa.*, Jan. 24, 1946.

John Joseph Cardinal Glennon

HERE was something infinitely pathetic in the sudden death of John Cardinal Glennon a short fortnight after his elevation to the highest ecclesiastical circle of his church. At 83, he was the senior member of the group of 32 prelates summoned to receive red hats from Pope Pius XII on February 21. The journey to Rome and the exhausting ceremonies there weakened a frame already weary with the troubles and the labors of the times. Death came to the saintly old

priest at the home of the President of his native Ireland.

The city of St. Louis always will remember Archbishop Glennon as it knew him for forty-two years. He was the first citizen of that metropolitan community during most, if not all, of that span. Not only the members of his particular flock acknowledged his leadership: he likewise was a mentor, guide and kindly friend to hundreds of people who possessed no religious ties of their own.

St. Louis, certainly, held a lofty place among American towns when the archbishop was transferred there from two decades of work at Kansas City; but his vision raised it further. The whole area of the Middle West seemed to him to need development in spiritual and cultural directions. It was to that task that he applied his constructive talents. And he was granted length of days to witness the fulfillment of his dreams. No churchman of his generation left more memorable monuments, Kenrick Seminary not least among the number.

But it should be stressed that Archbishop Glennon was a builder of human lives much more than mere cathedrals and schools of stone and brick and multicolored glass. On the sixtieth anniversary of his ordination, it was said of him that he had administered the sacrament of Holy Orders to seventeen hundred candidates. These were his sons in the Kingdom of God, servants like himself of the

Most High but also servants, as he was, to the world at large. His work therefore goes on.—WASHINGTON STAR, March 11, 1946.

Nationalizing Industry

IT IS worth noticing that the official report of the *Semaines Sociales*, held last year for the first time since the war, shows a good deal of caution on the subject of nationalization, which is "simply a method of adapting essential industries to the national needs." The danger arises when it becomes an "ideological myth." State capitalism can be a danger, it is pointed out, "and may work against the effort to secure freedom for the workers." The nationalization of banking is rejected, though State central direction is favored.

Where nationalization is to be recommended—as in certain key industries—it should be carried out so as to leave a wide freedom to private enterprise. The "Semaine" report definitely expresses preference for a mixed system of economy, combining capital and the State and the representatives of both workers and consumers. Fair compensation should be paid to dispossessed proprietors and shareholders in case of nationalization, taking account of the risks they have undertaken.

Profit is defined as "the product of labor with the aid of capital placed at its disposal" and is attributed essen-

tially to those who work—the employer being entitled only to remuneration for capital advanced and risks run. "Capital must not absorb the entire profit." Profit-sharing, it is recalled, was much favored by Pius XI, but it is often difficult to arrange, partly because the worker cannot be expected to shoulder losses like a shareholder. It must be flexible on account of the variable nature of business enterprises. "What is essential," according to the report, "is that a share in the profits should not be regarded as a gift from the employer to the workers, but should be the subject of a real contract. Moreover, workers should be given a share in those accrued profits of industry which are not susceptible of immediate division, but which will materialize later for those whose labor has built up the business."

Share in management, too, should be regarded as a right of the workers—at least, in firms which are capitalistic, not family affairs. This association ought not to compromise the authority of the head of the business—but it should be arranged that "the executive authority which has the appointment of such heads of industry must comprise representatives of both labor and capital, while still preserving a place for the founders and originators of the enterprise."—*The ADVOCATE, Melbourne, Australia, Dec. 12, 1945.*

Devotion to the Heart of Mary

Reprinted from *The ADVOCATE**

THE devotion of the Immaculate Heart of Mary is neither a novelty, nor is it difficult to understand. Perhaps the commonest picture seen in Catholic homes, as a pendant to the picture of the Sacred Heart of Our Lord, is that of the Immaculate Heart of Mary; and the commonest of all medals, the miraculous medal, has on its reverse the Hearts of Jesus and Mary.

Some of the great mystics of the Middle Ages, notably St. Mechtildis and St. Gertrude, knew and practised the devotion to the Heart of Mary. It may, however, be said that St. John Eudes (1601-1680), was, in the strict sense of the word, the initiator, the first and most ardent propagator of this devotion. Thanks to his untiring efforts, it was solidly established in Christendom, two centuries ago. The feast of the Holy Heart of Mary was celebrated for the first time in 1648. The Mass and Office proper to this feast were composed by St. John Eudes himself.

His book, called *The Admirable Heart of the Holy Mother of God*, had a large influence and the Congregation of Jesus and Mary, founded by him in France, is a living and perpetual homage to her Heart. In Italy, Rev. J. Pinamonte, S.J., spread

that devotion by his valuable pamphlet, *The Sacred Heart of the Virgin Mary*. In the next, the eighteenth century, several institutes of religious were founded and consecrated to the Immaculate Heart of Mary.

In 1743, there were in France no less than fifty-three associations in honor of the Most Holy Heart of Mary, which had been highly approved by the Sovereign Pontiffs. Unhappily, during the French Revolution, this salutary devotion was about to disappear, when, during the first half of the nineteenth century, it was revived and began to spread again.

In 1830, Mary revealed to St. Catherine Labouré at Paris the miraculous medal along with the invocation: "O Mary, conceived without sin, pray for us who have recourse to thee."

In 1832, de Quelen, Archbishop of Paris, entrusted one of the most important parishes of his great city to an eminent servant of God, the Abbé Dufriche Desgenettes. He established the Archconfraternity of the Immaculate Heart of Mary.

The rules were submitted to Archbishop de Quelen, who approved of them, and the Association of the Holy

* 143-151 a Beckett St., Melbourne, C.I., Australia, April 26, 1944

and Immaculate Heart of Mary for the conversion of Sinners was canonically erected. The first meeting took place on December 11.

When the Abbé Desgenettes died in 1860, 15,000 confraternities were affiliated to the Archconfraternity, and the number of associates amounted to more than twenty millions. In 1916 they numbered forty millions.

APPARITIONS AT FATIMA

We now pass to 1917. From May to October of that year Our Lady appeared six times at Fatima, near Lisbon, to three children, Lucia, Francisco and Jacinta. The fact is certain. We have the convincing witness of Francisco and Jacinta on their death beds, many miracles wrought at Fatima, the conversion of many sinners, the words of the Church through her Bishops and of Pope Pius XII, himself, who calls the place "the Holy Mountain of Fatima, fragrant oasis of faith and piety."

The first message of Our Lady was devotion. "God," said Our Lady to the three little shepherds at Fatima in 1917, "wishes to establish in the world devotion to my Immaculate Heart."

Three feasts connected with the Heart of Mary have been approved by the Church: (1) The feast of the Most Pure Heart of Mary, a movable feast which falls on the Saturday following the feast of the Sacred Heart of Jesus; (2) The feast

of the Sorrows of Our Lady on the Friday after Passion Sunday; (3) The second feast of Our Lady of Sorrows on September 15. The month of August was consecrated to the Immaculate Heart of Mary by Pius X.

The second message of Fatima was reparation. Our Lady repeats the words with insistence to her children. "Reparation, reparation for the many sins by which the Divine Majesty of God is offended, for the blasphemies and injuries offered to my Immaculate Heart and to obtain the conversion of sinners. Pray, pray much and make sacrifices, seeing that many souls go to hell because there are few who sacrifice themselves and pray for them."

"Just as the devotion to the Sacred Heart of Jesus is chiefly directed towards the suffering love of Christ for sinful and ungrateful men, and endeavors to make reparation for this ingratitude; so the devotion to the Most Pure Heart of Mary has, as its chief object, to repay our dear Mother for the immense love she bears her wayward children."

In 1912, the saintly Pope Pius X urged the faithful to make reparation to the Immaculate Heart of the Mother of God for the blasphemies of men against her and granted a plenary indulgence to all who, after confession and Holy Communion on the first Saturday of each month, perform some act in her honor and

pray for the Holy Father's intentions.

At Fatima, as at La Salette and Lourdes, Our Lady spoke of the continued and very grave violation of the laws of God and of the Church and indicated prayer and mortification as the only fitting reparation.

THE ROSARY

At Fatima, Our Lady told Lucia (now Sister Mary of the Addolorata of the Institute of St. Dorothy): "See, my daughter, my Heart transfixed with thorns, pierced every moment by men with their blasphemies and ingratitude. You, at least, will seek to console me and will make known that I promise to help at the hour of their death, with the grace necessary for eternal salvation, all those who, on the first Saturdays of five consecutive months, shall confess, receive Holy Communion, recite a third part of the Rosary and keep me company for a quarter of an hour, meditating on the Fifteen Mysteries of the Rosary, with the intention of making me reparation."

Besides being simple and intimate, the Rosary as a prayer has been found most efficacious in the past. Not to speak of the signal victories achieved over the enemies of Christendom in centuries gone by, we must assign to the great devotion of Catholics towards the Rosary the signal protection given to the Church

against so many powerful enemies in the present century, ever since Pope Leo XIII consecrated the month of October to devotion to the Holy Rosary. Nor did the successors of Pope Leo allow any falling-off in this devotion. Time and again they insisted on it. One of the last acts of the pontificate of Pope Pius XI was the issue of an eloquent Encyclical on the Holy Rosary in 1937.

Added to prayer of reparation there must be "sacrifice," which means the various kinds of penance and, first of all, the willing acceptance of the troubles and trials which Divine Providence may send us. "Sacrifice yourselves for sinners," Our Lady said at her third appearance at Fatima, "and say often, especially when making these sacrifices: Jesus, this is for the love of You, for the conversion of sinners and in reparation for the injuries committed against the Immaculate Heart of Mary." On August 19, she repeated: "Pray, pray much and offer sacrifices for sinners. Know that many, many souls go to hell because there are not found those who will offer sacrifices and prayers for them."

The third request made by Our Lady is that the world should be consecrated to her Immaculate Heart. This is neither an oath, a vow binding under pain of sin, nor a formality made in haste and soon forgotten. It is between the two; but it is more than a simple promise

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to honor Mary, or a beautiful prayer with which to invoke her. It is a total donation by which we undertake to let the Most Pure Heart of Mary be the guide and model of all our thoughts, words and actions. The meaning of this consecration is two-fold. By it we give and dedicate anew ourselves and all we have to Mary in acknowledgment of her universal Motherhood and Queenship. We pledge ourselves henceforth to give her, as loving children and loyal subjects, that love and service to which she has every right.

According to Our Lady's wish, the form which our Holy Father, Pope Pius XII, wants this devotion to take is consecration. He directs all those who are pastors of souls to consecrate their flocks to this Most Pure Heart, even as He, as Supreme Pastor, consecrated the whole Church on Octo-

ber 31, 1941, and the whole world on December 8, 1942.

After making her requests, Our Lady made some promises. Her special assistance at the hour of death has been mentioned already, and it is the greatest of favors and of permanent value. The two other favors are of great international importance and have aroused worldwide interest:

"If my requests are heard, Russia will be converted and there will be peace. Otherwise, great errors will be spread through the world, giving rise to wars and persecutions against the Church; the good will suffer martyrdom, and the Holy Father will have to suffer much; different nations will be destroyed: but, in the end, my Immaculate Heart will triumph and an era of peace will be conceded to humanity."



Food for the World

AT ALL TIMES we are dependent for the necessities of life upon the gifts of God in nature; but man receives the benefit of those gifts only so far as he cooperates with God by labor. The harvest is the fruit of that cooperation. Let us then join in prayer for God's blessing upon all who work in the fields, that their labor may result in the supply of our needs as we take our part in the struggle for freedom, that we may also use in God's service the strength which He gives us and accomplish His purpose in the days of peace.—
NEW ZEALAND TABLET, June 13, 1945.

China's Future and America's

THADDEUS YANG, O.S.B.

*Reprinted from The SHIELD**

TRAVELERS to China nine years ago came on luxury liners which docked at Hong Kong or Shanghai. Those who were going inland to Nanking could take the Blue Express on the Shanghai-Nanking Railway. This train was world-famous for its fine cars and the meals that were served in its "restaurant-car."

The Blue Express stopped running when the Japanese came, and so did most of the railway trains in China. The Chinese living along the Nanking-Tsinan Railway tore up the rails and melted them down. The rails will be laid again and new lines will be built, but it is doubtful that China will ever be covered with a network of rails as is the United States. It seems likely that China will skip almost entirely the era of the steam railway. She will jump from the stage of the covered wagon to the stage of the airplane.

The prospect is that China will go ahead with similar leaps in other fields of progress. Chungking is an example of what may be expected. This city of pre-war fifty thousand has grown to half a million, and modern skyscrapers rise above a sky-

line of one-story bamboo and frame houses.

Another example of China's long step to progress may be found in education. China never neglected education, but her learned men in the past were those who knew by heart the Chinese classics, and the model students were those who spent days and weeks behind locked doors memorizing the sayings of Confucius and the other classic writers. Now, in the schools approved by the government, young men and girls, dressed in the shapeless slacks and jackets affected by their American brothers and sisters, are studying aerodynamics, political science, and all of the other wonderful new subjects which fill our school courses today.

In matters of government, no modern nation has taken such a single great stride forward as China has. Until 1911, China was governed by a line of emperors whose laws dated back two thousand years and longer. Then suddenly a new system was proposed by a man named Dr. Sun Yat-sen, who had studied the writings of Thomas Jefferson and Abraham Lincoln. The emperors were de-throned and, in a matter of days,

* Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio, October, 1945

China was on its way to becoming a republic like the United States of America. This process is not yet completed, but the goal toward which China is now progressing is that which was planned by Dr. Sun, its first president.

A nation whose leaders have shown themselves so willing to accept new ideas of government and learning will not be backward about accepting other new things when its people learn about them and know that they are good—for example, the right religion.

A GREAT POWER

China is destined to be one of the great powers of the world. The population is growing so rapidly that census-takers cannot record the numbers. It is estimated that there are 450,000,000 people in China today; but within the memory of even young Americans, that population was given in figures of 25,000,000 less. Christian people wonder whether the future China will be a Christian power or not. Today there are 4,500,000 Christians in China. Three and one-third millions of them, according to figures compiled in 1942, are Catholic. Is that a large percentage? If you think in numbers only, it is not.

But percentages are not always a true indication of inner conditions. The more important question is: what classes of Chinese people are included in the four and one-half

million Christians? The answer is that some of China's best leaders are included among them. And in that fact lies the hope for China's future and the outlook for the Christian Faith, not only in China, but throughout all of Asia. The Chinese nation of today has been compared to the Roman Empire in the days of Constantine. Rome at that time was not a Christian nation, but the emperor was a Christian, and, because of his influence, the Christian Faith spread rapidly and widely. China's great leader, Generalissimo Chiang Kai-shek, is a Christian and a sincere one.

I attended an informal tea at the home of the Generalissimo some months ago, and Madame Chiang, wishing me to take a second helping of homemade cake, over my modest protest, said: "In this house the Generalissimo is your abbot and I am your abbess. You must obey us." That was a graceful and charming way for a hostess to impress hospitality upon a visiting Benedictine monk. I took the second helping of cake. But the remark had a deeper meaning, for Madame Chiang knew that I knew how religiously inclined her distinguished husband is.

The Generalissimo rises early every morning and his first occupation is the reading of a page from the Gospel, to be followed with half an hour of prayer and meditation. And this practice is tied in with his whole

program of life. "Without religion," he said in a Christmas Day broadcast, "there cannot be any real understanding of life. . . . Such is the importance of faith in God."

THE GENERALISSIMO'S CONVERSION

The conversion of Generalissimo Chiang Kai-shek from Buddhism to Christianity resulted from the influence and prayers of his wife and his wife's mother, Madame Soong.

But there was no confusing of Christian humility with weakness. The Generalissimo dealt with great firmness in handling the affairs of China. He had been chosen by Dr. Sun to be his successor as the leader of the Chinese people and he kept steadfastly to the intention of unifying the country.

General Chiang Kai-shek took over the leadership of China at a time when the Communists were creating civil war in the southern provinces. Those who resisted the Communists were ruthlessly murdered. When I arrived in Szechwan Province (in which Chungking is located) in January, 1935, the Red Army passed through and I saw them destroy homes and any property that they could not carry with them. Even today, the Szechwan people refer to that army as the "red bandits." Such practices explain the severe measures which were taken by the troops of the national government, under General Chiang Kai-shek.

The opposition of the Communists to the Generalissimo has continued down to the present time. Only late in the summer of 1945 did Mao Tsetung, the Communist leader, show any willingness to cooperate with the national government of Chungking. Prior to that, the Communists, retreating before the national troops to the northwest provinces of Shensi, Kansu, and Ninghsia, the "border area," comprising 300,000 square miles and a population of 100,000,000, set up a practically independent government, having its own army, and collecting taxes from the people. This army, until almost the very end of the war with Japan, showed very little spirit of cooperation with the national government and, in many instances, its leaders deliberately went contrary to the orders which were issued from Chungking.

Communism in China dates from 1922, when Dr. Sun appealed to Great Britain, the United States, France, and Germany for help in setting up the new republic, but no help was given. Lastly, he turned to Russia, and military experts were sent, along with political advisers headed by Michel Borodin. This last-named group were Communist leaders, and they laid the foundations for a red organization that was subsidized by the Third International of Moscow.

Some journalists, especially before the opening of the United Nations

Conference at San Francisco, tried to say that the Chinese Communists were not the same in spirit as the Communists of Russia, but were democratic and that they were truly representative of the whole Chinese people. Mao Tse-tung, however, who ought to know, wrote a book entitled *China's New Democracy*, in which he said that China, as well as the rest of the world, "now depends on Communism for salvation" and that the Communist revolutionary movement in China was inseparably connected with "the anti-capitalist struggles of the proletariat of Japan, Great Britain, the United States, France and Germany."

The leaders of the Communist "border area" were anything but democratic, and their methods of censorship were the same as those employed by the Communists in Russia. The newspapermen who were finally allowed into this region, after many earlier attempts to gain entry had been rebuffed, were treated to a demonstration of the "democratic methods" in force. One of the men in the party told me about it later. A meeting was held, attended by some thousand local Chinese and, when questions were proposed for discussion, the speaker would say that Mao Tse-tung, the party chairman, had decided the question a certain way. Then he would ask, "Do the people agree?" Those in the first rows of seats would shout, "We

agree!" And then the chairman would say, "The people have decided thus and so." But to all of the journalists who were present it was quite apparent that Mao Tse-tung and his co-workers had settled all the questions beforehand.

During this same visit of the newspapermen, it was reported that they were forbidden to speak to anyone except the Communist leaders. Mass was said for Catholics in the area during this time, and it was attended by two hundred Catholics, but there were actually six hundred persons present, because the Communists insisted on sending two spies along with each Catholic who was present.

Why should there be all this discussion about the influence of Communism in China? Because Communism is opposed to Christianity and belief in God; because it is a system which is not democratic but totalitarian. There was one bit of truth in the statement of the propagandists who said that Chinese Communism was different from that of Russia. This truth consists in the fact that the Chinese are naturally opposed to the principles of Communism. The traditional form of government among the Chinese, even when the nation at large was ruled by emperors, was democratic; it was known as the *Pao-chia* system and it was based on groups of families whose members appointed represen-

tatives for local government purposes. This system is being revived and will be useful when the first general election is held this autumn in preparation for the adoption of the new constitution of the Republic of China.

DANGER OF COMMUNISM

The danger of Communism for China is recognized not only by Catholic leaders, but by all the other Christians as well as by the Buddhists, Taoists, Mohammedans, and leaders of other religions in that country. A movement was even started by some of these groups to organize a "religious front" to oppose the spread of atheistic Communism.

The Russian government has made promises to the national government of China that it will not interfere with the internal affairs of the Chinese nation. It is to be hoped that the Russian leaders are sincere in this promise. If China is allowed to go her own way without interference in her internal affairs by outside forces, and in particular by the Communist forces, there is no doubt that she will be able to make her way in peace and that Christianity will have opportunity to spread among her people.

The first foothold for the Catholic Faith was established during the reign of Kublai Khan with the coming, in 1294, of the Franciscan, John of Montecorvino, first Archbishop of

Peking. Other missionaries followed, but the Mongol Dynasty, to which Kublai belonged, was overthrown, and the Ming Dynasty came into power. The emperors of this line were anti-foreign and anti-missionary for a long period. Then, in the sixteenth century, Jesuit missionaries came from Europe, headed by Father Matteo Ricci, who arrived at Macao in 1582, and a new period of hope and progress began, during which most of the imperial family became Catholic, notably the Empress Helen.

But again the ruling dynasty changed, giving way to the Manchu emperors, under whom, during the 18th and 19th centuries, persecutions occurred which set back the progress of the Christian Faith. There were other difficulties, due to the interference of European powers in the religious affairs of China, but the present government will hardly see a recurrence of that, at least as far as the Catholic Church is concerned, because China is prepared to deal directly with the Pope himself, having a diplomatic representative to the Holy See in the person of Doctor Sie Shou-kang.

The new constitution of China provides that "Every citizen shall have the freedom of religious belief; such freedom shall not be restricted except in accordance with law" (Article 15). And again: "All other liberties and rights of the citizens which are not detrimental to the social order of

public welfare shall be guaranteed by the constitution, and except in accordance with law shall not be restricted" (Article 24). It may seem to Christian observers that the words just quoted do not guarantee complete religious freedom, but it must be remembered that the framers of the new constitution had to keep in mind the pagan religious systems and Mohammedanism, which are still the dominating religious forces in China. It is quite possible that a concordat, relating to matters of religion, will be drawn up eventually between the Holy See and the Chinese national government.

LEADER-TRAINING

Meanwhile, the important thing for China is the training of social and political leaders who are Christian in their outlook on life. The influence of the Christians who are now in the government of China is very far-reaching. It is only regrettable that there are not more Catholics among them. The influence, nevertheless, of those Catholics who are on the scene in China is widely felt. Everyone has heard of Bishop Paul Yu-pin, Vicar Apostolic of Nanking, and Dr. John C. H. Wu, who was one of the members of the Chinese delegation to the United Nations Conference at San Francisco, and is now serving on one of the commissions at work on the new constitution.

Before coming to the United States, I held conversations with several government officials and I found that, though they held different views on matters of politics, they held the same opinion regarding the future relationships between China and foreign countries and China and the Catholic Church. And they were unanimous in thinking that these relations will become closer.

Most interesting to me was the opinion expressed by Dr. Chu Chia-hua, the Minister of Education. "We must welcome missionary schools," said Dr. Chu, "first, because all of us educated Chinese owe them our modern education and secondly, because China has still a long way to go in her plan of compulsory education. . . . For a long time to come we will need the assistance of foreign educationalists and mission schools, and as long as I live I shall continue to foster such cooperation."

A similar outlook was held by Dr. Ku Cheng-kang, Minister of Social Affairs, with regard to the missionary work that is being done in the field of charitable institutions. Dr. Ku's department has charge of State-owned hospitals, orphanages and similar institutions and during the past three years has given substantial help to certain Catholic institutions of this type in and near Chungking.

There will be a natural desire on the part of China's leaders to have the affairs of the Church handled by

native sons. The Catholic Church has already made a good start in this direction. Twenty-four out of the hundred and thirty-eight prelates who rule the Catholic dioceses and mission territories in China are native Chinese; while more than forty per cent of the 5,500 priests and about two-thirds of the 6,700 Catholic Sisters are Chinese.

NOT CHARITY ALONE

While it will be necessary to maintain all the works of charity in which the Catholic missionaries have been engaged, and even to increase these because of the needs of the fifty million Chinese who have been displaced by the war, yet we must not neglect the institutions of higher education. Every effort must be made to improve the system of seminaries, colleges and secondary schools, so that worthy boys and girls may be given suitable training for the roles of leadership in the ranks of the clergy, the religious orders and the laity.

Before the war there were three institutions of collegiate standing under Catholic auspices in China. These were the Catholic University of Peking, conducted by the Society of the Divine Word, and the two Jesuit institutions, the Aurora University at Shanghai and the Hautes Etudes at Tientsin. This autumn the Benedictine community at Chengtu, of

which the writer happens to be a member, is opening the Chinese and Western Institute of letters and arts in this city, which is becoming one of the new cultural centers of China.

The standard of the seminaries in China must be raised to the level of those which are maintained in America and Europe. One of the best contributions that the Church in America can make to China is the sending of experts to enlarge the staffs of these educational institutes.

As one who is a native of China and a member of the Chinese clergy, I would like to repeat what has been said in the pages of this magazine before by Bishop Paul Yu-pin and other spokesmen for my country: China will welcome the cooperation of all friendly nations, but her preference goes to the Americans.

Some American friends, eager to go to China, once asked me what they should do to make themselves useful to my country and to my people. My answer was this: Bring with you sympathy and common sense. With sympathy you will make yourselves and your religion understood by the Chinese; common sense will make you act like St. Paul, "gentiles with the gentiles"—Chinese with the Chinese. With this golden rule always in mind, you will find that the prospects in China are bright and inspiring enough.

Church and Politics

Excerpts from a discourse by His Holiness, Pope Pius XII, to Pastors and Lenten Preachers of Rome, March 16, 1946.

1. "It is the right and, at the same time, the essential duty of the Church to instruct the Faithful by word and by writing, from the pulpit and in all the other normal ways, on everything which concerns faith and morals, or which is irreconcilable with the doctrine of the Church and, therefore, inadmissible for Catholics—whether it be a question of philosophic or religious systems, or of other purposes promoted by various persons, or of moral concepts held by them with regard to the life either of the individual or the community.

2. "The exercise of the right to vote is an act of grave responsibility, at least when there is the question involved of electing those whose office it will be to give the country its constitution and its laws, particularly those laws which affect, for example, the sanctification of feast days, marriage, family life and school, and which give direction, according to justice and equity, to the various phases of social life. It, therefore, falls to the Church to explain to the faithful their moral duties which derive from their right to vote.

3. "Article 32 of the Concordat concluded in 1929 between the Holy See and Italy forbids ecclesiastics in Italy 'to belong to, or participate in, any political party.' The Church intends to follow this disposition faithfully, and she is also ready to repress and punish any infraction of this law on the part of individual ecclesiastics. On her part, the Church does not wish to be involved, in any way, in merely political questions. In these she allows Catholics as such full liberty of opinion and action. On the other hand, however, she cannot renounce the above-mentioned right (formulated in point number one) nor could she admit the position that the State may unilaterally judge her priests in the exercise of their ministry, even to the extent of applying punitive sanctions. Nor could the Church, in any event, permit that, without an understanding with ecclesiastical authority as prescribed in Article 8 of the same Concordat, priests be referred to the civil authorities. (The Pope here referred to the recent draft of a law proposed to the Italian Consulta which would impose severe civil penalties upon priests convicted of "preaching politics" from the pulpit.)

4. "The Catholic priest cannot simply be placed on a level with

public officials or others possessing public authority, be it civil or military. The latter are employes or representatives of the State on which, under Divine law, they depend and for which they exercise their duties on behalf of the legitimate interests of the State. The State, therefore, can enact dispositions pertinent to their conduct, not excluding political questions.

"The priest, on the contrary, is a minister of the Church and he has a mission which includes, as we have already indicated, the entire circle of religious and moral duties of his people. In the fulfillment of this mission the priest can therefore be obliged to give, under this religious aspect, counsel and instruction also regarding public duties. Now it is evident that possible abuses of that mission cannot of themselves be left to the judgment of civil authorities, for thus the pastors would be exposed to obstacles and injuries which might be provoked by groups not well-disposed toward the Church under the easy pretext of wishing to separate the clergy from politics.

"Let it not be forgotten that it was precisely under this pretext of wishing to combat so-called 'political Catholicism' that national socialism—which, in reality, desired nothing else than to destroy the Church—set against the Church all that machinery of persecution, vexation and police espionage, against which churchmen, whose heroism is today admired by all the world, had to defend themselves and which they had to fight courageously from the pulpit, too.

"Religion and morality in their tight union compose an indivisible whole. The moral order and God's commandments have a force equally for all fields of human activity, without any exception. As far as the fields stretch, so far extends the mission of the Church, and also the teachings, warnings and the counsels of the priest to the Faithful confided to his care.

"The Catholic Church will never allow herself to be shut up within the four walls of the church. The separation between religion and life, between the Church and the world is contrary to the Christian and Catholic idea."



Injustice is worse than intemperance. Most sins of injustice need intelligence. The greatest sins of injustice need very great intelligence. To have sinned deeply a man must have had a clever mind and much thought.—*Vincent McNabb, O. P., in THE SWORD OF THE SPIRIT, April 6, 1944.*

A Crusader for Christ

JOSEPH T. NOLAN

*Reprinted from The CATHOLIC MIRROR**

STATISTICS reveal that the man-on-the-street has an I.Q. of 100, an income of \$1,200 a year, a vocabulary of 7,500 words and a family of two-and-a-half children. But David Goldstein of Boston knows him even better than the statistics.

He knows the man-on-the-street from Maine to Florida, from New York to California, from Montana to Texas. He has used twenty-five years of his life, four automobiles and countless bottles of throat gargle getting acquainted. He has shoveled his way through the desert sands of Arizona and the snow of Illinois, and has spoken two hours amid a torrential downpour in Oregon. Once he remarked jocularly to an assistant: "If there isn't any God, I'm taking an awful beating."

All this he did to demonstrate the practicality of carrying the Catholic message to the man-on-the-street, and he's convinced it was all worth while.

Son of a Jewish cigar-maker and himself a former Socialist candidate for mayor of Boston, Goldstein was converted "from Marx to Christ" and became the first layman to preach Catholic doctrine from a soapbox.

Starting out July 4, 1917, on Boston Common, he toured first Massachusetts, then the East and finally the entire United States, talking to the man-on-the-street as did St. Paul to the Gentiles. This missionary work he continued until he became a war casualty, deprived of gasoline and tires.

Traveling with one assistant—often one of his own converts—Goldstein covered more than 1,000,000 miles of U. S. territory in a bus-like vehicle which he called an autovan, but which southern Negroes immortalized as "the Pope's chariot." Painted yellow and white—the papal colors—the autovan was bedecked with a huge crucifix and an American flag. On each side were painted the words, "Catholic Campaigners for Christ." So proud was he of the vehicle that Goldstein delighted in parking it casually in a Ku Klux Klan garage.

It was never harmed, and neither was Goldstein himself, though he gave his sponsors cause for worry on more than one occasion.

In Nelsonville, Ohio, bigots dynamited a section of the community in protest against his preaching. In Indianapolis, Indiana, the Knights of

* 1387 Main St., Springfield, Mass., March, 1946

Columbus insisted that he have a bodyguard, and in Amarillo, Texas, his sponsors advised him to speak in the Catholic Church or they wouldn't be responsible for what happened.

Bishop Francis C. Kelley of Oklahoma City confided to a friend: "I sent Goldstein out through Oklahoma, and since they did not kill him, I decided that the time had come to send out some priests."

His tours were supported by voluntary contributions and by the sale of Catholic literature.

MASTER OF REPARTEE

A typical Goldstein meeting lasted a little over two hours. Speaking from the rear platform of his autovan over a public address system, David addressed audiences ranging from seventy college girls in Wellesley, Mass., to 7,000 persons in San Francisco. First he would proclaim what Catholics believe, setting forth the principles, history and practices of the Church. Then the meeting would be thrown open to questions.

"I have always felt," he explained with a smile, "that a lecture not followed by a question period seems less like a piece of apple pie without cheese, than like a piece of cheese without the apple pie."

The question-and-answer session gave Goldstein his chance to shine because his years as a street-corner advocate of Socialism had sharpened

his wits and made him master of repartee. In addition, he cultivated a knack of turning his answers sunny-side up.

When a heckler asked, "Haven't there been some women popes?" Goldstein shot back: "Yes, Queen Elizabeth and Queen Victoria in the Anglican Church, and Mrs. Mary Baker Eddy in the Christian Science Church."

He estimates that he has answered thousands of questions about Adam and Eve.

"Why did Adam call his wife Eve?" was a common one in the South.

Replied Goldstein: "A cynical husband might say it was because Adam knew that her coming meant the end of a happy day."

In a quarter-century of campaigning for Christ, Goldstein cannot recall a single instance when he didn't have to terminate the question-and-answer period himself so he could get away.

His talk and his answers frequently provoked bitter debate among members of his audience, but it was his practice—like the basketball referee who has tossed the ball into the air—to get out of the way of opposing bodies. The Catholics in the audience, he believed, should have the practice of answering the objections posed by non-Catholics.

However, it was Goldstein's experience that most laymen made a botch of matters when they tried to explain

Catholic doctrine to an outsider. He resolved long ago to put into book form some of the questions he had been asked most frequently and his own comprehensive answers, but not until Pearl Harbor did he have the leisure to work on his pet project.

Recently published under the title, *What Say You?*, the book represents the first such effort on the part of a layman to help other laymen understand the principles and arguments that bolster belief in religion in general, and the Catholic religion in particular.

STREET CORNER EVANGELISM

Goldstein lives alone in the Back Bay section of Boston, lecturing occasionally in the New England States, but devoting his time mostly to reading and writing. Denied a formal education by the necessity of having to take up his father's trade at the age of eleven—shortly after his family came to America from London—he is a striking example of the self-educated man. Despite his seventy-five years, he is toying with the idea of resuming his cross-country trips now that government restrictions have been eased.

Though he has never married, he credits a woman with bringing about his conversion to Catholicism. She was Mrs. Martha Moore Avery, a friend of his Socialist days. Both he and Mrs. Avery broke with Socialism because of its advocacy of free love, and in 1903 they published a book,

Socialism—The Nation of Fatherless Children, which President Theodore Roosevelt used in his fight against the Socialist Party.

Two years after the book appeared, Goldstein followed Mrs. Avery into the Catholic Church and they became vigorous opponents of the Marxian philosophy. They worked together as campaigners for Christ until her death in 1929.

Goldstein likes to think his work has dramatized the American principle of freedom of religion.

"I believe it is possible now," he said, "for a person to go anywhere in the United States to talk on Catholicism, and receive a courteous welcome. During my years of traveling throughout the country, I have noticed a tendency on the part of non-Catholics to become less and less hostile toward the Church. This tendency is attributable, I think, to the complete lack of dogmatic teaching in the Protestant churches today."

He has watched street-corner evangelism among Catholics grow to significant proportions. Today countless laymen and priests have followed his example in bringing religion to the man-on-the-street, and groups are operating in Connecticut, Louisiana, New York, Washington, D. C., and elsewhere.

Another satisfaction he gets is from reports of his friends among the clergy regarding the number of converts he has made. One priest in

Texas wrote that he had baptized six persons as a result of Goldstein's tour. Goldstein estimates that his work has brought an average of fifty converts into the Church every year, and this number does not include the many back-sliding Catholics who have been shamed into returning to the sacraments.

Perhaps the greatest satisfaction of his twenty-five years as a campaigner for Christ comes from the recollection of his spirited, phrase-fisted bouts with hecklers. His most amusing encounter

occurred in San Francisco. As he was about to end the question-and-answer period, a heckler on the outskirts of the crowd demanded a hearing.

"I've got one more question," he announced importantly. "What's a fellow with the name of David Goldstein doing talking about the Catholic Church?"

"My friend," replied Goldstein politely, "my purpose in this world is to keep out of the devil's reach. I'm sure he'll never go looking for a Goldstein in a Catholic cemetery."



Relations with Russia

On the other hand, I do not believe that free peoples can afford to trust dictatorships whether they be of the right, or of the center, or of the left. Accordingly while I do not fear Russia, I cannot advocate that our cooperation with her be unconditional.

I do not mean that I would withhold all cooperation until they have put a Bill of Rights into practice, or until *Pravda* is as free as the *New York Times*, or *Izvestia* as uninhibited as *PM*. But in my judgment we should not share our military secrets, or make any financial agreements calculated to build the Soviet Union until we in this country have more knowledge of her and her ways.—*Arthur Hays Sulzberger in the N. Y. TIMES, January 20, 1945.*

Evolution or Revolution?

JOHN LAFARGE, S.J.

*Reprinted from INTERRACIAL REVIEW**

TO consider the race question is simply to consider man. To educate people to sound, just and charitable race relations, according to the Christian ideal and according to the principles of a democratic civilization, is to educate concerning man, that is, to build up a true picture of man in the subject of education instead of the false and inadequate picture which is now current.

Any mention of education for better race relations is sure to elicit from some quarter the expression "We need evolution but not revolution": the understanding being that it is revolutionary to consider any improvement or any change in the system of race relations in this country. I reply that it is never a revolution to bring order into disorder. The condition of race relations in this country is not a system; it is not order, though in certain cases as a mere mechanical arrangement it may have the appearance of order. It is profoundly disordered, and of how deeply disordered only a very few people have a concept.

As the Negro novelist, Richard Wright, remarks in his introduction to "Black Metropolis," a study of Negro

life in Chicago, by St. Clair Drake and Horace R. Clayton:

Lodged in the innermost heart of America is a fatal division of being, a war of impulses. America knows that a split is in her, and that that split might cause her death; but she is powerless to pull the dangling ends together. An uneasiness haunts her conscience, taints her moral preachers, lending an air of unreality to her actions, and rendering ineffectual the good deeds she feels compelled to do in the world. America is a nation of riven consciousness. But from where did the split, the division come?

The answer to that question involves the past history and the present status of the Negro in the United States. But if education is to grapple with the disorder which that split indicates, it must build up in the minds of those whom we instruct a true picture of man as we see him through the eyes of our Christian Faith. As I see it, there are four main elements in that picture of man: man as a human being, man as a person, man as dehumanized and man as a brother. Let us consider each of these separately.

First of all, our picture of man as a human being, *homo*.

Unfortunately, the bulk of our

fellow citizens have attained in their concepts of the minority groups not a picture of men as men but of men as stereotypes, false images which have captivated the American imagination and have become crystallized in the popular mind. They are the present day representatives of the stage Irishman and stage Dutchman of old unhappy years. Such stereotypes do not always operate by direct, positive misrepresentation. They may serve their purpose also by indirect representation, by omission of the good or by emphasizing only the evil.

MISREPRESENTING MINORITIES

If we represent, for instance, in any minority group only its zoot suits, its murders, muggings; its conflict with the law, conflict with our civilization, we naturally form a picture in the mind which is an inferior type of human being. Of old a foreigner was represented as he arrived at Ellis Island bewildered, travel-worn, confused, unable to speak our language, wearing outlandish clothes. People looked at him and said, "Look at the foreigner, that's what the foreigner is. What a creature! He is not worthy of association with us old stock, hundred-per-cent Americans." In the same way, if we take a minority group which comes from a rural culture and enters immediate conflict with our urban industrial life in all its complexities, we also can form a very dangerous and wrong

picture of man as a human being.

Again, mere omission can do its dangerous work. One big agency which is forming the mental pictures of the younger generation in this country is the motion pictures. Yet the image of the minority group, the Negro, the Mexican, etc., as presented in our motion pictures, sins by omission and false emphasis to an incredible degree. It is not a question of idealizing the minority group, representing them as better than they are, but merely of representing them as ordinary human beings in relation to other human beings. If a black man is never shown as educated, as decent, as a participant in normal public life—I am not speaking of intimate social life but of the ordinary amenities of life as citizens, in business, in professions, in technical work—people conclude that that person is not a human being, in the full sense of the word, but a potential menace. That is one of the first tasks of Catholic education, to combat these stereotypes.

A second picture is that of *man as a person*, as a subject of duties, rights and responsibilities. Here again is an ample field for Catholic education and a very attractive one. A good man once said to me when we were discussing *Quadragesimo Anno*: Why, of course, it is evident that the teachings of the Encyclicals apply to everybody; to white men, black men, all nations, etc. Then why emphasize

or mention the Negro or any other particular minority group? Aren't you singling them out for discrimination, as it were, by mentioning them?" I answered: "Of course they apply to everybody; but as one of the South American delegates said at the UNO meeting in San Francisco, some things are implied in what you say, but they are much more definitely understood when you mention them specifically."

High school and college students, professors and seminarians, clergy and everybody else can read the Encyclicals most diligently and yet not grasp their specific application to any particular minority group. They will read that it is wrong for women to be forced to take employment outside their homes, that every mother has a responsibility towards the moral upbringing of her child; that parents need jobs in order to support their children; that workers enjoy the right of collective bargaining; that good housing in many cases is a necessary help towards the protection of the home; and other homely social truths. But those truths take on a new meaning, a particular and special application when they are seen as applying to a given minority group. When we apply them to the Mexicans, the Indians, the Orientals, we then see what they mean.

Hence, in our picture of man as a person we teach our pupils the human problem as distinct from the race

problem. The race problem arises on false stereotypes, false concepts as to human superiority and inferiority. The human problems are common to men, irrespective of race.

EVERYBODY'S PROBLEM

One of the most encouraging things about recent developments in the Southern States is the clarity with which this particular point is being emphasized by outstanding Southern thinkers, especially the Southern Regional Conference, as well as the Catholic Committee of the South. Southerners are realizing that many of the problems that are supposed to be problems of the Negro are simply problems of everybody.

They are problems of not only the Negro sharecropper and farmer but they are problems of all sharecroppers, all farmers. They are general problems of the Southern man as such, whether he be the white man or the Negro. They are learning to realize their common interests, their common needs and their common tasks in overcoming these difficulties. In other words, they are realizing that many of the difficulties which are supposed to be racial are really regional. There exist serious racial problems. There is the racial problem of prejudice and discrimination, but there are also the broad human problems in all their complexity and intricacy. We have to teach our pupils to understand them as universal problems, and to bring

out the universal in its specific application to the worker, the farmer or any other citizen.

Furthermore, we need to teach them that there is a special impact, an intensity to these problems due to the disabilities of the racial minorities. Unemployment is a menace for all groups; it is a horrible abyss, a yawning chasm for the Negro once it gets its stranglehold on the worker. Bad or insufficient housing is a menace to all American families, but it is devastating for the Negro family.

Our consideration of man as a person will likewise bring out into the open the very distasteful subject of the right to civic protection, the harmful effect of insecurity and deprivation of ordinary civic rights. Once certain fundamentals are fully grasped the rest will follow, the applications will be readily made.

The third element in the picture of man is an unpleasant one, *man as dehumanized*, the effects of repression on a minority group, the effects of prejudice upon the individual and upon society, the result of a ghetto; what happens to man when he loses that "deep organic satisfaction," as Richard Wright calls it, which comes from knowing that he is a free man, that he is living in peace and harmony with his neighbor. These are difficult fields in which to instruct the youthful and inexperienced mind. Emotional exaggeration is possible and there can be an over-dwelling upon

the dismal and oblivion to the hopeful and constructive. Nevertheless, it is clearly necessary that instruction should be given on the psychological effects of repression. Members of a majority group should at some time or other, either in actual experience or in the imagination, live through what it means to be generally avoided, to be suspected and deprived of perfectly normal types of intercourse, friendship, human contact because of your race alone.

If such instruction is necessary for those whom we instruct, it is particularly necessary for the educated themselves. I often wonder why many Catholic educators can speak lightly of the whole question of segregation, how they can conceitedly take as a matter of course the idea that Negroes can be excluded from Catholic institutions. I ask myself what would be their feelings, what would be their psychological reaction, the reaction of their own families, their parents or wives or children or friends or associates if they themselves were excluded merely because of their race or color? What would be the effect on their own mentality, and still more, on their Catholic Faith?

The fourth element in this picture of man is *man as a brother*. Namely, the concept of human unity and our moral obligation toward our neighbor as a fellow member of the human race and child of a common Father; along with a much deeper obligation that

springs from our fellowship in Christ the Redeemer, that centers in the Mystical Body of Christ. There are two methods of forming that picture, one is teaching and the other is exemplification.

UNKNOWN TO SOME CATHOLICS

Strange as it may seem, the marvelous Christian teaching on human unity is practically unknown to a large proportion of our Catholics. They do not hear sermons on the same; even the Sunday Gospels, which during the year offer most tempting occasions to speak on the subject of human unity and human fellowship, are not utilized for that purpose. Yet our Catholic teaching on human unity is our most vivid, most compelling weapon in the battle of ideas against the false fellowship and false unity proclaimed by Communism and kindred ideologies.

The world, in its own fashion, is seeking that unity. Because of the very diversity of mankind there is a certain will to unity in the human race, although bloodshed and another world war may still intervene before we attain it. Nevertheless, it is something that the human race is instinctively striving for. It is impossible for us not to strive for it at the present time in view of the physical communication which has brought us into one another's presence in so sudden and startling a fashion, and in view of the common menace of danger and in-

security which of itself is not enough to create a human bond, but it is enough to create a longing for a bond and an appreciation of what it would be if the human race were united.

But our teaching on human unity is unconvincing unless it can be exemplified, and the place to exemplify it is the school itself, and the higher that school is in the field of education, the more advanced its learning, the more urgent is the need for such exemplification. Universities glory in the fact that they are, as it were, a sort of little cosmos, an exemplification of the ideal in a sordid and divided world. The mere absence of segregation, however, although fundamental for such an exemplification, is not sufficient for it. The unity of the college, university, or the school, has to be built up by virtue, by forbearance, by planning, by specially organized interracial intergroup aids and instruments, just as it must be built up in the great world outside. If we want to exemplify unity, we must work for it and work hard.

I do not think, however, the exemplification of unity may be confined within the four walls of the school. It must also be worked out in the community of which the school forms a part. Space and time do not permit my elaboration of this idea, but Catholic interracialists have been giving rather detailed and thorough study of late to the part the school can play in the community itself. It is not

enough, in other words, to build up the right picture of man in the pupils, but through the pupils certain concepts can be built up in their parents and in the whole environment of the school. Even though the public school can in many ways act with greater facility in the field of community organization, there is no reason why a certain function in that line cannot be played by the Catholic school, particularly where the circumstances for it are more advantageous.

MUTUAL RESPONSIBILITY

Lest I be misunderstood, let me make one particular point quite plain. Although I have dwelt particularly on the question of building up a four-fold concept of man in the majority group, I am equally convinced of the need of such education in the minds of the minority group as well. Those who are the subjects of stereotypes must be taught not to let themselves become victims of those stereotypes, become morbidly sensitive and touchy. If the brethren of the white race are taught their own responsibility towards the Negro as a person, the Negro himself must learn his responsibility as a person, the need of citizenship, the need of using the God-given opportunities that are at his command even in the midst of race discouragement. He must be taught to assume his responsibilities and build up the moral and spiritual virtues necessary for fulfilling them. Finally,

the concept of man as a brother is not confined to any one group. The minority group can become embittered and non-fraternal as easily as any other. It's a lesson for all men.

So I return once more to the question of evolution or revolution. Surely we want revolution, in the sense of abandoning false ideas, abandoning shackles on our spiritual life, throwing off those inherited from materialism and of a mechanical, inhuman concept of our fellow human being which is the legacy of heresy and the denial of our Catholic Faith. On the other hand, we want evolution, we want to work from what is known and what we have towards the better and the greater and the less known. Circumstances in a certain part of the country may demand a slower pace. And to forget this would, in these localities, frustrate our efforts.

But to say that we need evolution rather than revolution does not mean that we do nothing. It cannot be used as an escape from inaction, as an excuse for avoiding even a beginning. Evolution means two things. It means first that we begin to evolve. So we must begin and begin today; not next week, not next month, or next year, but this very day. Secondly, we must evolve towards something definite. We don't simply evolve into a void, into blind chance so that things may drift. If our evolution is true evolution, it will evolve towards precisely that which I have said, a true concept

of man in society, and in the world as God has planned him. Consequently our evolution will be guided by Faith, will be guided by reason, by definite objective. The challenge now is to form that objective, to make clear in our own minds, in our textbooks particularly, in our curricula, in our system of planning for extra-curricular activity.

Evolution is not a thing that takes place of itself; there is no blind force to make it evolve; it is the result of deliberate planning. Interracial education is one element in that planning. If we want an evolution to take place,

we must make the different groups known to each other. We must make our problems known, we must discuss them, we must bring them out into the light; we must talk frankly of the most difficult and heart-rending subjects, not using evasions or hole-in-corner methods if we are going to make any progress.

Let us have evolution if you want, but let that evolution mean action, action now, action towards a definite goal. If we do that, we shall grapple with one of the fundamental educational and moral problems of the present time.



"Here Comes the Bride . . ."

The *veil* worn by the bride symbolizes her virginity and likewise a loving and respectful submission to her spouse. Some have explained this item to be a remnant of days when the bride was veiled to conceal and shield her from the charm of evil spirits.

The *garland* often placed upon the head over the veil signifies gladness and the dignity of marriage.

The *brooch* attached to the bride's gown is an indication of her maidenly innocence. The *bracelet* she wears, a gift from the groom, attests to her oneness in spirit and soul with her loved one. The *ring* upon her finger is symbolic of a covenant, and more specifically, of the unity and indissolubility of their marriage. No one may trespass upon the moral bounds and limits created by the marriage contract. It is a common practice among some tribes to signalize a married woman by having her wear a nose-ring affixed to the nostrils—a practice, no doubt, to which American women would never subscribe!—*Walter J. Galus, C.R., in The CANTIAN, St. Louis, Mo., January, 1946.*

Revival of Catholicism in Cuba

RICHARD PATTEE

*Reprinted from the TIDINGS**

I AM writing these lines from Cuba during the course of a long tour for a series of speeches under the auspices of Cuban Catholic Action. This program of addresses on various aspects of social action includes the large cities, small towns and villages and five or six of the more important sugar plantations.

I have completed ten public meetings to date in a wide variety of places, and have already begun to come to certain conclusions on the state of Catholic life in this country.

Cuba is the most striking example of what Catholic leadership can do against tremendous odds and difficulties. It is the best case I know of in all Hispanic America of a real comeback after decades of lethargy and passivity. Catholicism has bounced back in Cuba in the last fifteen years in a manner that would have been impossible to foresee. And this achievement is due, in large measure, to the devotion and zeal of a little band of laymen who have worked and sweated to create the machinery of Catholic Action in the Republic.

Independence came to this Island in 1902, after decades of sporadic warfare and constant civil strife. Spanish rule ended in 1898, and American

rule lasted for another four years. Cuba came out of this travail sucking dry of her energy. The long way to the achievement of social and political stability was then started.

The Church had had a hard row to hoe during the wars for independence. The clergy and Hierarchy were largely Spanish. Most of them sympathized with the mother country, as was perfectly natural. In the minds of many Cubans, the Church and the old regime were synonymous terms. Perhaps no other single factor contributed more to the decline in the prestige of the Church than the political situation as it prevailed.

Against this, many Cubans argued that only when a strong native clergy could be created would it be possible to revive the Church. Obviously, it is desirable that a native clergy be prepared as soon as possible, but it must be remembered that the Spanish clergy that remained in the Island, with extraordinary self-effacement and abnegation, turned themselves to the task of working in a republican and independent Cuba, without a word of recrimination or of disapproval.

The most striking single Catholic fact in Cuba today is that no clergy has been more zealous, more discreet,

* 3241 So. Figueroa St., Los Angeles 7, Calif., Aug. 10, 1945.

more devoted to the task in hand than the Spanish. The truth is that were it not for the Spanish who remained and since came to Cuba, the situation of the Church might well be little short of desperate.

LACK OF PRIESTS

We need only cite the case of the extraordinary Bishop of Camaguey, Mgr. Enrique Perez Serrante, known all over Cuba as the missionary Bishop. A heavy-set, jovial Spaniard with years on years of experience in the Island, he carries his 60-odd years extremely well. Day in and day out he rides third-rate trains, little branch railways of the sugar companies; rides horseback over the endless fields and hills of his diocese; sleeps on the ground or in a hammock in the cottages of sugar-cane workers or isolated farmers. He draws no line as to color or condition. He has made possible the fact that the diocese of Camaguey is today the most outstandingly Catholic in all Cuba.

But there were not enough of them. Even today Cuba is hopelessly bogged down in many areas because of no priests. The diocese of Matanzas, for example, has about twenty-five priests for the entire area. In the Archdiocese of Havana, the most populous of the entire country, there are at least a dozen or fifteen parishes where there is no resident priest, due simply to the lack of manpower to fill them.

The rural area was for years almost

entirely neglected. Catholicism remained in the cities and towns where parish life was normal. Catholic schools flourished here and there, particularly in Havana, but these were invariably for the better class. The mass of people, especially the men, were drifting further and further away.

The problem of Cuba as of so much of Latin America, especially this Caribbean region, is that the men rarely practise their religion. Any visitor to Latin America knows the spectacle of Mass on any Sunday, the church filled with women and children, and, at the rear of the building, a handful of men, usually young blades, more intent on the social externals of the thing than on its sacramental character. For a man to receive Communion was so rare as to cause wonderment. The plain fact was that in Cuba, perhaps more than in some other republics, the men were lost. The number of those who practised their Catholicism fervently and loyally was so few as to scarcely count.

This is a problem which was attacked directly by an organization, created fifteen years ago, called *Asociacion Caballeros Catolicos de Cuba*, under the direction of one of the most energetic and far-seeing laymen in the Republic, Dr. Valentin Arenas. This organization has since become the men's section of Cuban Catholic Action.

Dr. Arenas himself is a banker and

notary public, educated in Spain and of Spanish parentage. In his home town, of Sagua la Grande, on the northern coast of the province of Santa Clara, he began an apostolic work which is, today, the most important single development in the story of Catholicism in Cuba.

He set about to create a men's organization, popular in character, profoundly spiritual and destined to break down the intolerable prejudice that had arisen against the practice of religion by men.

He has told me the story of his trials and tribulations; how time and again he visited remote towns and little communities to try to find one, two or three men who might constitute the nucleus of the association and, through them, bring other men back into the Faith. In some places, even large towns, the parish priest could not bring together more than four or five men who were practising Catholics. In other places, only two appeared who could be vouched for. There were times when, out of the three who might come, one still retained his Masonic affiliation.

The task was to break the terrific tradition that men simply did not march in religious processions, receive the sacraments or use a rosary in public. Today, all over Cuba, there are 112 branches of the Catholic Men's Association, with over 8,000 members.

In some places that I have visited,

such as Cardenas, they have built a superb residence and maintain, in connection with it, a free public clinic, made available three times a week to the indigent.

No line is drawn as to color. The other night I spoke in Mariano, a suburb of Havana. Seated side by side with Dr. Arenas, the national president of the association and one of the most distinguished businessmen of Havana, was a Jamaican negro, a vendor of lottery tickets on the streets.

EXTRAORDINARY APOSTOLATE

A few nights ago I spoke in a little town in the interior of the province of Matanzas, Pedro Betancourt. It is the typical Cuban small town which has grown up near a sugar mill and serves as a center of the little commerce that comes from the proximity of the mill. It has, perhaps, 4,000 people.

The local branch of the Catholic Men's Association numbers some fifty persons at the present time. They are all practising Catholics, fervent in the performance of their religious duties and active propagandists for the Faith among others. I was told that ten years ago, not one single man was to be found at Sunday Mass. So bad was the situation that the parish priest was faced literally with the necessity of leaving for absolute lack of support.

The apostolic work of this organization is extraordinary. The Bishops have seen in it an instrument of great

potentiality for winning Cuba back to the Church.

But as is so often the case, the main-spring comes from one, two or three men. It demonstrates that, with leadership, anything can be done and it demonstrates very particularly that in Latin America the most urgent of our needs is to develop a leadership that will do what Valentin Arenas did in Cuba—beat the backwashes, the

mountains and the sugar plantations, the villages and the peasant huts for men who will listen. For fifteen years he had given time, money and energy to this apostolate.

Today, Cuba is looking upward from the Catholic point of view. Today, Cuba, at least, has the nucleus of a movement which, as it increases, can become a bulwark against extremism of all kinds.



Re-educating Germans

The most pressing problem for the Bishops and Catholics of Germany is, I realized, that of their schools. If we are to re-educate Germany, we must begin from the bottom upwards.

If the re-education of Germany is to succeed there must be denominational schools, Catholic schools with Catholic teachers for Catholic children. This is in accordance with the tradition and practice that have already been in existence in Germany for many years, and was recognized by the Concordat between the Nazi Government and the Vatican. We know the terms of that Concordat were not observed. But no other method is possible.

Now the Catholic Church, together with many of the other denominations in Germany, offered both prior to and during the war the only effective resistance to the false claims of National Socialism. They will be the most effective means at the disposal of the Allied Military Government in Germany for the re-education of the German people. This re-education is their most important concern.—*Cardinal Griffin, Archbishop of Westminster.*

The Ashes on Faura Street

EUGENE A. GISEL, S.J.

*Reprinted from The JESUIT MISSIONS**

I TURNED off Taft Avenue into Padre Faura, the street that honors the memory of the Spanish Jesuit who started the Ateneo de Manila Observatory. On my right, the half dozen reinforced concrete buildings of the University of the Philippines look like huge chunks of Swiss cheese. On my left, only parts of the Philippine General Hospital are still standing, now being readied for the admission of patients again.

And then I came to the Ateneo de Manila. The Observatory dome is still there; of iron, it did not burn when the Japs set fire to the building. The little park in front is chewed up by the treads of tanks and shell holes. I looked through the ruins; not a sign of an instrument, a telescope, the machine shop, or the entire second floor of the building. Then to the main building of the Ateneo. Once three stories high, now only the first story walls still stand, gouged and scarred by bullet and shell holes. On the second floor was the Observatory library, and the instruments of the main office of the Philippines Weather Bureau. Now nothing remains above the first floor except the elevator shaft. The port-

cochere is flattened over the main entrance, the palm trees are war-scarred stumps, the fence is broken down in places where American tanks plowed through in their advance.

I turned the corner to go down Dakota Street, one of the main streets that pass through the Ermita and Malate districts, once the finest residential section of Manila. Now this whole area is a desolate ruin; nothing but shattered stone walls, a few grim skeletons of concrete houses or hotels, and rusted remnants of galvanized iron. No more homes—no people in sight.

Through the Dakota Street gate I entered the Ateneo grounds. At the right is the Auditorium, shelled and burned, only its blackened and tottering walls still upright. Built in 1936 and one of the finest theaters in Manila, it once rang with the applause of thousands of spectators. During the entire occupation an altar was built on the stage and here daily the Holy Sacrifice was offered before a congregation of Filipinos from various parts of Manila. The former dressing rooms were occupied by Jesuits living two and three and four in a single room. In the last

* 962 Madison Ave., New York 21, N. Y., March, 1946

five months when the Japanese had taken over all the rest of the Ateneo buildings, the beautiful lobby was used as a dining room, and here that fine, promising young scholastic, Ricardo Pimentel, was killed by shrapnel. Francisco Lopez, scholastic, who helped bury him in an unmarked grave, was himself killed by a sniper's bullet as he left his shelter to rescue a wounded Filipino.

TOTAL DESTRUCTION

Entering the Auditorium, I waded through two feet of ashes that cover the floor, twisted girders that once supported the roof, galvanized iron, and chunks of masonry. On the former stage are a few metal cans for motion picture films. I opened one, and the charred remains of "THE MASS" fell to dust in my hands. Here must have been my trunk of 16 mm. films of European scenes and cities, and Philippine pictures; only the cans and the metal straps of the trunk still lie there. And so with the trunks and personal possessions of the other Jesuits, a heap of ashes.

Behind the Auditorium is the South Parade ground, which once felt the tread of the R.O.T.C. cadet corps of the Ateneo, the West Point of the Philippines. Hundreds of these fine young boys fought and were killed on Bataan, and other scores died in the infamous prison camp at Capas, Tarlac. American officers

were outspoken in their praise of the Ateneo boys, their conspicuous courage, their discipline, their camaraderie and cheerfulness. So many of them were in Fort Santiago under investigation for anti-Jap activities that the Japs asked, "What is this Ateneo?"

Of the four one-story wooden laboratory buildings, nothing remains but the crumbled galvanized iron roofing. The two Technology buildings along the Hospital wall still stand, with shell holes through the roof, windows all gone, bullet holes peppering the walls. Outside the Industrial Chemistry lab building there is a mass of useless rubbish. The four walls of the building still stand, nothing else. The students' library is a splintered shell. Of the 18,000 books that once were housed here, scarcely one remains. The Ateneo gymnasium was used by the Japanese as an assembly hall. Beneath the stage, made from tables from the Chemistry lab, is the skeleton of a Jap soldier. In the floor of the Gym two big holes had burned through, and three or four shell holes let daylight through the roof.

I climbed over the debris of roofing, masonry and gutted kitchen equipment through the passage that leads to the patio in the center of the main building. There stood the bronze statue of good St. Joseph, with a few bullet holes in his left arm, still keeping his watch over the destinies of the school, no longer with

the perpetual light burning on his pedestal. The students' chapel is now open to the sky, its steel girders hanging like wash over the naked walls. On every side is desolation, ruin, hanging pipes, twisted girders. I counted seven dead Japs, their guns still in their skeleton hands, in some cases clutching a handful of Jap invasion money, or a few pictures of their families.

And this is all that is left of the famous Ateneo de Manila, which once housed 1,500 students in High

School or in the colleges of Law, Commerce, Liberal Arts and Technology, the largest American-conducted school in the Philippines, the finest school in the Islands. It will take a long time to clear away the debris, and another long time to build again for future generations of Filipinos. But faculty and students and alumni are determined that arise again it shall, and continue to perform its function of higher education for the Filipino people—for many long years to come.



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